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## SOCIALIST PROPAGANDA IN MEXICO

The Mexican Revolutionary Party which controls the government of Mexico today asserts that without a bloody and unbridled struggle between the classes it is not possible to arrive at an effective betterment of the lower levels of society. It propagates a gospel of hate. It insists that it cannot attain its objectives except by a systematic destruction of all that stands in its path; in other words, of all parties opposed to the proletariat. Señor Alejandro Carrillo, tracing the rise of the laboring parties in a lecture delivered to the secondary school pupils of Mexico City, said:

"The working class was tired of vacillation; it no longer wished to suffer illusions; it now knew that the only way which could lead it to victory was that of class-struggle, of systematic conscious and disciplined opposition to the capitalistic régime of exploitation under which it was living."<sup>1</sup>

One of the essential objectives of Mexico's educational system is to train the proletariat for the struggle between the classes: "the creation within each of the elements of the proletariat of a clear and distinct *class-consciousness*, without which the sentiments, attitudes and determination necessary for struggle cannot possibly appear."<sup>2</sup>

It may safely be said that the authorities cited above voice the sentiments of the government. Discussing the policy fol-

<sup>1</sup> Secretariat of Public Education, Mexico, D. F., March, 1938.

<sup>2</sup> Prof. Rafael Ramírez, "Curso de Educación rural," Sec. Publ. Educ., 1938. Professor Ramírez (sometime Head of the Rural School System, Ministry of Education) gave courses in education at the Summer School of the National University last year, and was scheduled to do so this year (1939). The Summer School is attended almost exclusively by American students and teachers.

lowed by present-day politicians, Señor Beteta, under-Secretary of State, says:

"We recognize the existence of a struggle between the classes as constituting one of the inevitable characteristics of capitalism and we have taken the side of the workers."<sup>3</sup>

In the task of inculcating in the lower classes a deep hatred for all that is superior to them, every method, every instrument is considered legitimate—literature, art, history, the theater, and so forth. Speaking of art in its widest application, Professor Muñoz Cota says:

"Understand, comrades, what the conception of contemporary art is: it is a propagandizing art, an art completely guided by a special interest, art with social usefulness, art with a collective purpose, art which attempts to utilize emotion in order to reach the masses, in order to intensify the character of the struggle itself, art in the service of class-struggle, identified with the proletariat. . . ."<sup>4</sup>

The inspiration for the poetry of the revolutionists springs naturally from violent and implacable spirits. Señor Cota, speaking of the revolutionary poets, says:

"Each of these precursors is rich in his subject-matter, as he is profound in his emotion, because emotion founded in anger, in violence, in the force which it contains within itself is a type of emotion capable of engendering a superior type of art. . . ."

This is the poetic inspiration which the teachers of Mexico are to bring to their pupils, a new "concept of revolutionary art, a poetry which will form in their consciousness the spirit of struggle . . . poetry with intense class-spirit, poetry that receives its orientation in the struggle itself."

In order to demonstrate what the modern poet should be, Señor Cota referred to Gutiérrez Cruz, author of a volume entitled "Red Blood" (*Sangre Roja*), in which the poet describes his own spiritual and artistic transformation. After having been converted into a prophet of the masses,

<sup>3</sup>"Programa Económico y Social de México," Mexico, 1935. Professor Beteta was also scheduled to teach at the University Summer School this year. The book quoted was distributed free to students registered for his courses last summer.

<sup>4</sup>"Arte y literatura proletario," lecture given to the teachers of Mexico City, 1935, published by Secretariat of Public Education.

"he no longer sang of the countryside; he went to the miner and said to him: 'This gold which you are extracting, this metal, convert it into a dagger so that the mine may belong to you.' He went to the peasant and said to him: 'Set the fields aflame if justice is not done you. Fire the house of your master, so that the land may be yours.' It was the moment for struggle, and Gutiérrez Cruz was inciting to battle; the struggle came, the struggle reached our fields, and the fields were aglow with flame as the cottages glow when the sun rises in the East."

The philosophy of socialism is frankly materialistic. It measures values in terms of productive labor. Chavez Orozco, Assistant Secretary of Public Education in Mexico, declares:

"Productive labor, useful not only for him who performs it, but for the society in which he lives, is the central point around which hinge the methods of the Mexican socialistic school."<sup>5</sup>

In order to gain the sympathy of the new generation, the revolutionary party has constructed numerous schools, elementary, technical and normal, as well as schools for the working classes, these latter calculated to teach the technique of class-struggle. Typical courses taught in 1938 were: "The Philosophic Foundations for Socialism"; "The Genesis of Imperialism" (at the Carl Marx Secondary School for Workers); "Doctrine and Technique of Struggle"; "Practice of Labor Conflicts" (at the School for Syndical Training).

The leaders of the socialist movement are well aware of the fact that it is not possible to arrive at the "new era" except by marching over the ruins of two enemy institutions: Capitalism and the Church. To recast the Mexican soul, and in particular that of Mexican youth, is the task of the Department of Public Education. Lombardo Toledano, the party leader of the laboring classes, speaking to the secondary school pupils of the nation's capital, said:

"But this task of making Mexico completely free belongs, above all, to the youth of our country. The men of the old generation—those of us who have been educated in the prejudices of the ideas of the past and by the ethical standards of other epochs—must soon abandon our guidance of collective responsibilities to you, the young men and women who are being educated in the schools of Mexico."

<sup>5</sup> Lecture given at the inaugural session of the third Inter-American Conference on Education: "La Educación como Fuerza que transforma la Sociedad." Sec. de Educ. Publ., 1937.

Those who, like Señor Lombardo Toledano, have freed themselves from the illusions of their misled teachers (*pobre maestros*) now have, in his words, no guide other than "the inspiration of justice and the eager desire to fight for the economic and political independence of Mexico."

Within the socialist-materialist system, in which spiritual values are choked (we have already observed the objectives attributed to art and to literature), the destruction of the upper classes has been organized in a cold and systematic fashion. That is the end for which public education has been devised: "We designate the school-system as socialist because it rests upon a dialectic philosophic thesis, and in accordance with this thesis we know that we must arrive, without fail, at the disappearance of social classes, at a socialistic state." (Chávez Orozco, *op. cit.*)

Mexican socialists, like good Marxists, interpret human actions and motives in the light of economics. Yet, with naive inconsistency, they appeal to the idealism of their teachers and other agents in support of the party. In order that the socialist system of education may succeed, it is necessary to effect "the transformation of the original nature of man, suppressing and transforming all impulses, tendencies and sentiments of an egotistic or anti-social nature in such a way that every member of the proletariat may consider personal interests, advantages and utility as secondary to the interests, advantage and utility of the group as a whole, that is to say, of the entire mass of the proletariat." (Rafael Ramírez, *op. cit.*)

The psychological determinist might explain such a spirit of sacrifice as a refined manifestation of the primordial instinct of preservation of the species. But can the typical religiously trained Mexican, or even the partisan of the Revolution, be trained in practice to carry the postulates of materialism to their logical limit? The ministry of education has set itself the task of answering that question. The teachers of the nation are directed to bear the light and wisdom of the Encyclopedists to the most remote corners of Mexico.

"Education must pursue a rationalistic objective. That is to say, it must prepare men of a materialistic temper of mind, trained to think logically, free of pernicious beliefs, of superstitions and prejudices; men who will be disposed and ready to

combat these erroneous beliefs, these superstitions and prejudices in a systematic and constant manner wherever they may be found." (*Ibid.*)

The Mexican Government has set out to exterminate the Church. It regards her as an employer and landholder, that is, a capitalist institution, and wilfully forgets her vital contributions to the civilization of the western world, fundamentally that of Latin-America itself. The Revolutionary leaders, of Catholic origin and parentage, have forgotten the history of the Church and the significance of its activity in the development of the spiritual and social life of man. They deny that the Church is good under any form whatever. Even in private schools it is illegal to teach religion and "no external act of worship is permitted outside of the churches." (Ramón Beteta, *op. cit.*)

Opposition to the Church, rooted in the political and economic conflicts of the nineteenth century, prevents the Revolutionists from interpreting accurately the Church's rôle in the development of Mexico. If some writers concede that "the first missionaries were good, generous, noble and useful" (*ibid.*), it is partially to bring out the contrast which in their minds existed between the pioneering missionaries and the clergy that succeeded them.

"The Catholic Church, as an Institution, on the one hand, because she was for a time a landholder—the greatest in Mexico—and on the other hand because of her foreign character, owing to the spirit and nationality of her members," is in the eyes of Señor Beteta the most noteworthy cause of the degradation of the country. "Without fulfilling any useful social function, the prelates of the Church lived in luxury and idleness. . . ." So that the same organization which worked so unremittingly, in the person of Las Casas and others, to create an indigenous civilization, Catholic, Spanish and Indian in composition, is accused of having been a foreigner!

Just as the revolutionary party has enlisted education and art in its service in order to wage war upon its enemies, using them frankly with the spirit of propaganda, so, too, it prostitutes the science of history in order to win over the public. Professor Enrique Beltrán, Director of Secondary Schools in Mexico, speaking of the history of religion, sees in the Gothic cathedrals

nothing more than an example of the oppression in which the people who built them were held by their masters. He compares them with the pyramids of Egypt "which were fashioned through the misery of those who constructed them. And why were they erected with anguish? Why were these monuments, which signify the enslaved labor of thousands and thousands of Egyptians beneath the whip of the overseer, constructed? They were built, gentlemen, to serve as a dwelling-place for some hypothetical god, for some sacred animal; and if they were not destined to lodge a god, they served as a resting-place for some dead noble. What uselessness in so vast an enterprise!"\*

And just as unproductive as were the monuments of Egypt, in the words of the erudite lecturer, so, also, were those other expressions of an entire society—the mediaeval cathedrals "which, with an absolute lack of logic have been accounted for in other ways, but which in reality have the same signification and ought to provoke within us the same reactions as those we experience when contemplating the grandiose monuments of Egypt."

We are allowed to infer that the cathedrals were similarly erected with the enslaved labor of thousands and thousands of Frenchmen, Germans or Spaniards, beneath the whip of the overseer. Perhaps they, too, were built to serve as a home for "some hypothetical god," or as a tomb for the illustrious kings and nobles who, in his estimation, ordered them to be raised in order to satisfy their selfish interests. He certainly would not concede that the cathedrals, unlike the Pyramids, were the spontaneous creation of their builders, made for them and by them as a material expression of their fundamental ideals. Nor would Señor Beltrán and the revolutionary philosophers grant that the cathedrals were the centers, the magnetic points around which were gathered the best elements of mediaeval civilization, a civilization which even non-Catholic scholars describe as magnificent and astonishing.

The writer continues his discussion, saying that the Egyptian religions were powerful weapons invented in order to keep the people subject to a yoke supported by brute force:

\* *Historia de las Religiones*, 2a conferencia (Instituto de Orientación socialista). Secr. de Educ. Publ., Mexico, D. F., 1935.

"It is certain that the slavery of the Egyptian people was brought about and fomented to a serious extent by its religions. Just as their mummies were caught and rendered immobile in the folds of their bandages, so, also, did absurd and complicated religious concepts enfold, bind and darken the minds of the primitive Egyptians, and thus make them utterly helpless objects of exploitation beneath the whip of the overseer. . . ."

The writer discreetly refrains from carrying further the comparison with Christianity, preferring, in Voltarian fashion, to give his audience the satisfaction of making the deduction.

The perversion of history for purposes of propaganda is even more evident in a speech given by Mr. Lombardo Toledano in which he discusses another great mediaeval movement—the Crusades.<sup>7</sup>

In his opinion, these wars were of purely economic origin, directed by the "captains of industry" of Western Europe in order to gain control of the lands of the East, rich in raw materials indispensable for the development of their economic life.

"In remote times, when European civilization had scarcely begun to enter upon the era of modern industrial development, the proprietors and captains of the centers of production felt the lack of materials indispensable for the development of their own business enterprises. To the conquest of these materials essential for their industry must be attributed the wars undertaken during the Middle Ages by the Christians under the appearance of holy wars for the recovery of the sepulchre of Christ, which remained in the hands of persons who did not believe in that religion. Fundamentally economic motives. . . . The Crusades must be explained in the light of this fundamental drive to integrate European industry."

Mr. Lombardo Toledano does not find it convenient to mention Godfrey of Bouillon, Robert of Flanders, Saint Louis or other crusading leaders whose purity of motive can scarcely be questioned, nor does he refer to the opinion of contemporary historians, who, while granting the material-mindedness of many crusaders, speak of the religious motive as of primary importance in the initiation of the Crusades. (Grousset, Fliche, Halphen, Munro, *et al.*)

From the examples given above it is apparent to what extent

<sup>7</sup> Address given before the students of the secondary schools, March, 1938. (Secr. Educ. Publ., Mexico, D. F.)

the cultural objectives of social life in Mexico are being restricted within the revolutionary system. Nevertheless, Professor Rafael Ramírez (cf. above) declares that Socialist education "ought to prepare a new type of man who will know how to enjoy wisely all the forms of cultural wealth that past generations have transmitted to us as a social heritage." Señor Ramírez's concept of cultural wealth must be severely limited, since it cannot include the Gothic cathedrals nor any other manifestation of the Christian spirit.

Other historians, of nationalist temperament, in their defense of the Indian as the original proprietor of the Mexican soil, make sweeping condemnations of the *conquistadores* and the missionaries, whom they accuse of having destroyed the indigenous culture after their arrival in the New World. The consideration being paid to the primitive in Mexico is perhaps exaggerated because of the lack of a superior culture to offset the Christian.

Such, then, is the concept of history and of life taught in the Mexican schools. Education is the agent of a single party, and liberty of instruction does not exist. In the minds of teachers and of government officials the spirit of truth has given away to that of propaganda.

Impartial evidence as to the condition of education in Mexico today is difficult to acquire. The statistics of the Mexican Government are, in the words of Dr. W. W. Cumberland, "notoriously inadequate and unreliable." Dr. Cumberland did not hesitate to make this assertion at a round-table conference in the presence of Dr. Ramón Beteta, Director of Governmental Statistics in Mexico.

Education, the press, the newspaper, the lecture hall, statistics, the theater, the moving-picture house, the museum, and every important organ of public expression have been placed in the service of the Revolution in order to make men believe what in many instances they do not wish to believe, while every opposing opinion is rigorously suppressed.

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## INDIVIDUAL DIFFERENCES AS VIEWED BY MODERN SCHOOLS OF PSYCHOLOGY

Perhaps to the reader the topic chosen here for discussion may seem at first glance so broad that the proper treatment of it would be far beyond the scope of a paper so limited as this. While it is true that articles on the subject of individual differences have of late practically monopolized the scene in periodicals dealing with educational psychology, nevertheless such treatments have, in the main, consisted of general discussions of the problems arising out of individual differences in mental ability and capacity, in emotional temperament, etc., and suggestions have been offered for the solution of these problems. However, to the person studying such articles it becomes immediately apparent that, while the problems attacked in these studies are essentially the same, still the methods employed and the conclusions arrived at vary considerably, the divergence being caused, of course, by the fact that the authors hold to different psychological theories—that is, they are members of different schools of psychology. But the membership of these authors in a particular school is not made known to the reader by a straightforward declaration on the part of the author in the course of the article; rather is it left to the reader to make his own classification of the author as being, for example, a behaviorist, a purposivist, a psychoanalyst, and so on, in the light of the techniques used by the author and of the conclusions which he has drawn. Such has been the situation encountered in the course of this study; for, as mentioned above, the subject of individual differences has been treated from almost every possible angle and by practically every school of psychology, but the subject itself of the general attitude of the various schools toward individual differences has, for some reason, been almost completely overlooked by writers up to the present. In the brief space allotted, therefore, an effort will be made to sketch briefly the general attitude of the outstanding schools of psychology on the subject by making certain inferences in the light of the basic tenets of these schools. Such a procedure must be employed because, as stated before, these schools have not definitely outlined their stand on the subject; it has been merely implied in their general theories.

The fact that the topic of individual differences has figured so prominently in educational writings and discussions of late may lead one to conclude that the existence of such differences is but a recent discovery. History in general, and particularly the history of education, tells us that human thought on the subject of individual differences is actually as old as man himself. While not discounting the fact that the extensive measurement of the degree to which individuals differ in capacities and abilities is, in a word, a phenomenon of the twentieth century, nevertheless, political scientists, moralists, physiologists and anatomists, and philosophers down through the years have been aware that differences exist among individuals and they have usually commented on the matter.<sup>1</sup>

Even as far back as Plato's time we find that this opinion was held. Plato believed that "no two persons are born exactly alike, but each differs from each in natural endowments, one being suited for one occupation and one for another."<sup>2</sup> It will be seen in the *Republic* of Plato that definite provisions were made by him for the varying abilities of the people in selecting the leaders of the state and other public officials. Plato even went so far as to propose a sort of aptitude test whereby a more judicious selection of the soldiers for his ideal state might be effected.

Aristotle likewise had something to say in this regard. In his *Ethics* he states that—

"After these distinctions we must notice that in everything continuous and divisible there is excess, deficiency, and the mean, and those in relation to one another or in relation to us, e.g., in the gymnastic or medical arts, and in those of building and navigation, and in any sort of action, alike scientific and non-scientific, skilled and non-skilled."<sup>3</sup>

And in another connection he wrote: "Reason, however, in the sense of intelligence, is not found equally in all animals, nor in all men."<sup>4</sup>

<sup>1</sup> Anne Anastasi, *Differential Psychology*, pp. 5-6. New York: The Macmillan Company, 1937.

<sup>2</sup> *The Republic of Plato*, trans. by J. L. Davies and D. J. Vaughan, p. 406. New York: Burton Publishing Company, 1900.

<sup>3</sup> *The Works of Aristotle*, ed. by W. D. Ross, Vol. IX, p. 1220. Oxford: Clarendon Press, 1915.

<sup>4</sup> Gardner Murphy, *An Historical Introduction to Modern Psychology*, p. 347. New York: Harcourt, Brace and Company, 1932.

One of the forerunners of modern medicine, Galen, the Greek physician, offered a typological theory for individual differences. Galen postulated a physiological basis for different types of temperament on the assumption that individual differences in temperament were caused by certain mysterious fluids which circulated throughout the body. To these fluids Galen gave the name "humours," and it was his belief that men differed in the amounts of these "humours" which they possessed and individual differences in temperament arose therefrom. The names given to these temperaments, characterized by an excess of any one of the four "humours," though they have passed from common usage, will be recognized upon mention—melancholic, sanguine, choleric, and phlegmatic.

As mentioned before, the history of education furnishes us with numerous examples of the recognition and treatment of individual differences, but these are far too many for us to enumerate here. However, one educator in particular might be cited as an example, Juan Luis Vives (1492-1540), one of the most outstanding educators in the history of Christian education and regarded by many authors who have studied his works as the real founder of educational psychology.<sup>5</sup> Vives had a clear notion about the relation of all education to the various capacities of the students. He offered practical suggestions as to how this principle may be applied in a school. He wanted the teachers in a school "every two or three months to deliberate and judge, with paternal affection and grave discretion, concerning the needs of their pupils, and appoint each boy to that work for which he seems most fit."<sup>6</sup>

While it has been shown that writers in the past have recognized that differences exist among individuals, still it is in only recent times that their real significance and importance has been appreciated and that efforts have been made to study them and to devise adequate measures to provide for them. It is said that the recognition of the importance of studying the differences among individuals marked the beginning of experimental psychology. Modern experimental psychology begins with Wundt. His particular systemic point of view was carried

<sup>5</sup> W. Kane, S.J., *An Essay Toward a History of Education*, p. 347. Chicago: Loyola University Press, 1935.

<sup>6</sup> *Ibid.*, p. 352.

over to America and continued for a quarter of a century at Cornell University by Titchener and came to be known as Structuralism.<sup>7</sup>

Strangely enough, however, Structuralism, from which practically all modern systemic points of view have developed mostly by rebellion, was not concerned with individual differences. The psychology of Wundt has been described as the "psychology of the generalized normal European adult," and this description aptly characterizes Titchener's school, if the word "American" is substituted for the word "European."<sup>8</sup>

As the word "Structuralism" implies, the adherents of this school were concerned primarily with the structures of the mind. Though it is true that they worked with the minds of individuals in the laboratory, their conclusions were not drawn in terms of these, but rather in terms of the generalized mind. They were concerned expressly with how the "mind" experienced reality, and in what manner the experiences or images of reality were united into perceptual wholes with the images of past experiences. They were also concerned with such things as emotions, but these, too, were considered as structures of consciousness, and their concern was with how emotions operated in man in general, and not with how emotions influence individuals to different degrees.<sup>9</sup>

An illustration of Wundt's intolerance toward the problem of individual differences is the story told of Cattell's experience. Cattell as a young man went to Wundt's laboratory at Leipzig to study psychology. For his doctoral dissertation he chose a subject concerned with individual differences in reaction time. It is said that when he presented his topic to Wundt, the latter remarked disparagingly, *ganz Amerikanische*, meaning typically American.<sup>10</sup>

Though Structuralism continued for some time at Cornell, its sphere of influence was not very great. Early in the century there arose in Chicago a new psychology whose leaders were

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<sup>7</sup> D. A. Prescott, *Emotion and the Educative Process*, p. 207. Washington: American Council on Education, 1938.

<sup>8</sup> Harvey Carr, in *Psychologies of 1930*, ed. by Carl Murchison, p. 60. Worcester: Clark University Press, 1930.

<sup>9</sup> Murphy, *op. cit.*, p. 177.

<sup>10</sup> E. G. Boring, *History of Experimental Psychology*, p. 234. Philadelphia: Lippincott Company, 1929.

Dewey and Angell. This school later came to be known as Functionalism. Strictly speaking, however, it was never a school of psychology, since it did not involve a definite systemic point of view. It represented rather an attitude of mind on the part of a large group of psychologists, and that attitude of mind involved a rebellion against the formalism and the generalized fashion in which the Structuralists treated man. As Angell says,<sup>11</sup> "Functualism was a movement that embraced a large number of psychologists who had certain principles in common, but who differed considerably in many other respects." Titchener lists four characteristics of a functional type of psychology.<sup>12</sup>

1. Functional psychologies distinguish between the activity or function of consciousness and its contents or structure. They emphasize the study of function in preference to that of content.

2. Consciousness, especially in its active phase, has a value for organic survival. Consciousness is regarded as a solver of problem.

3. A functional psychology is teleological. The whole course of mental life is regarded teleologically.

4. Functional psychologies are written as a preface to a philosophy or to some practical discipline. They psychologize as a means to some foreign end, not as an end *per se*. Their spirit is primarily that of an applied science rather than of a pure science.

Functionalism views mental processes as means by which the organism adapts itself to its environment so as to satisfy its biological needs. Mental events are thus studied from the standpoint of their relation to the environmental world and to the ensuing reaction of that organism to the world.<sup>13</sup> Functional psychology is thus practical and utilitarian in spirit and interest. Functionalism studies the uses and utilities of conscious processes, and it is naturally interested in developing the various applied fields—educational psychology, industrial psychology, abnormal psychology, mental hygiene, etc.<sup>14</sup>

These definitions will lead one to see why the vast majority of American psychologists can be called Functionalists, and why most of the experimental work in American psychology comes

<sup>11</sup> "The Province of Functional Psychology." *Psychological Review*, 14:61-91, March, 1907.

<sup>12</sup> Harvey Carr, *op. cit.*, p. 61.

<sup>13</sup> Robert S. Woodworth, *Contemporary Schools of Psychology*, p. 66. New York: The Ronald Press, 1931.

<sup>14</sup> Angell, *op. cit.*

under the influence of Functionalism. From the fact that so much of American psychology is concerned with individual differences in capacities and functions, it is apparent that Functionalism must have given a tremendous incentive to the investigation of this subject.

There is no questioning that it did. The functionalist program as outlined above emphasizes the "utilities of consciousness" in their practical aspects. But a general psychology can be practical only when it devotes itself to the measuring of the capacities and functions of men in various directions, and as soon as this measurement is attempted the fact of individual differences in any ability whatsoever becomes immediately evident.

It is from this program of the Functionalists that the whole mass of mental testing which has characterized American psychology has developed. The entire field of applied psychology, and most educational psychology, which might be considered as an offspring of the functionalist point of view, are concerned entirely with the determination of individual differences. In Applied Psychology the classification and selection of men for different types of positions involves the determination of the abilities of the men concerned and the selection of those who differ from the average according to the amount or type of ability presumed to be needed. In the field of Educational Psychology the same situation and practices obtain. To cite but a few of the typical problems, we have the determination of individual abilities in intelligence for grade placement; determination of the degree to which a child deviates from normal in reading ability so that remedial teaching programs may be introduced; determination of a child's fitness for different kinds of curricula, etc. All these will be recognized as essentially problems of individual differences, and the incentive to the investigation of these problems and many others was given directly by the functionalist point of view. Suffice it to say that the Structuralists would have regarded these as relatively unimportant.

The school of Behaviorism needs few words of introduction, since its point of view is so simple and its tenets so few. It should be sufficient here to point out that, according to the Behaviorists, the individual reacts to his environment in a strictly mechanistic fashion, the mechanisms of action being the con-

ditioned reflexes. At birth the infant has a certain equipment of reflexes and the three emotional responses—fear, rage, and love. The individual's personality, so the Behaviorists would have us believe, is merely the sum total of his conditioned responses, or it is nothing but the result of the conditioning of the fundamental reflexes and the three basic emotions.<sup>15</sup>

In the matter of individual differences, the Behaviorists are strictly environmentalists. The differences which exist among individuals are explained by the Behaviorists as the result of different types and degrees of conditioning. Watson recognized that individuals differ at birth in the strength of their emotional reactions and in the vigor of their reflexes, but he never considered these differences of much importance in producing differences in later life, provided that they are not due to pathological conditions at birth.<sup>16</sup> In his work *The Psychological Care of the Infant and Child*,<sup>17</sup> Watson says: "Behaviorists find little that corresponds to instincts in children, since children are made not born, failure to bring up a happy child, a well-adjusted child, assuming bodily health, falls upon parent's shoulders." The reader's attention is called to the clause "children are made not born," for this reflects concisely Watson's stand. Evidence of an all-important factor of environment, or what Watson would refer to as conditioning, will be noted. Watson has claimed that given a child at birth he could, merely by appropriate conditioning, make the child into any type adult desired. In the work just mentioned,<sup>18</sup> Watson tells us that "we build at an early age everything that is later to appear." This is another indication of his point of view on the heredity-environment question.

Behaviorists, in the strict sense of the term, are not now very numerous, but the school has exerted an influence in certain directions. One instance of this is the hypothesis of mechanism and strict determinism,<sup>19</sup> and another, the "bundle" hypothesis. By the latter is meant that the mind is nothing more than the

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<sup>15</sup> John B. Watson, *Psychology from the Standpoint of a Behaviorist*, p. 450. Philadelphia: J. B. Lippincott and Company, 1929.

<sup>16</sup> *Ibid.*, p. 299.

<sup>17</sup> John B. Watson, *The Psychological Care of the Infant and Child*, p. 7. New York: W. W. Norton and Company, Inc., 1928.

<sup>18</sup> *Ibid.*, p. 38.

<sup>19</sup> Margaret Floy Washburn, *Psychologies of 1930*, *op. cit.*, p. 82.

arithmetical sum of individual and specific elements. Both of these hypotheses are of importance when considering the various theories of how individuals differ. The mechanistic hypothesis finds no place for free will. Therefore, what the individual is at any time in his life has been strictly determined by his environment and biological past.<sup>20</sup>

According to the bundle hypothesis, individuals differ because the bundles in different peoples have different elements.<sup>21</sup> Therefore, there is no possibility of an individual's being generally good or generally bad, generally intelligent or generally stupid. Each element is independent of the others, and what we would refer to as general attitudes or general personality traits would merely mean more of a certain type of element.

Thorndike may be cited as an example of a psychologist who holds to these two hypotheses. He is not so radical as Watson, and his conception of the nature of these elements by which individuals differ is distinct from Watson's. With Thorndike, these elements are reactions, which were at first random and later became stamped in because they were effective. That is, they released some inner tension or satisfied some drive.<sup>22</sup> Watson will not accept the explanation that the reaction has been stamped in because of a pleasant feeling or certain effectiveness.

On the other hand, Thorndike is not so strict an environmentalist as Watson. He recognizes the powerful rôle of heredity in producing individual differences, and he admits that an individual's power of forming connections may be limited or extended by the condition of his nervous system—to a large extent the result of heredity.<sup>23</sup>

Gestalt Psychology has been too concerned with the discovery of general laws to do much experimenting on individual differences. On the relative rôle of heredity and environment in causing individuals to differ, it has, as yet, had little to say, except to admit that it does recognize the importance of each factor.<sup>24</sup>

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<sup>20</sup> Edward Lee Thorndike, *Educational Psychology*, Vol. I, pp. 2-14. New York: Teachers' College, Columbia University, 1913.

<sup>21</sup> Murphy, *op. cit.*, p. 432.

<sup>22</sup> Thorndike, *op. cit.*, pp. 171-172.

<sup>23</sup> *Ibid.*, p. 173.

<sup>24</sup> C. E. Ragsdale, *Modern Psychologies and Education*, p. 232. New York: The Macmillan Company, 1932.

The Gestaltists discard the bundle hypothesis of the Behaviorists completely. In their opinion individuals do not differ because of different elements in the bundle, but because of different configurational responses. For the bundle which is an arithmetic sum, they would substitute the *Gestalt* or configuration, which is an integral whole.<sup>25</sup> Individual differences are attributed by them to the species of the organism, to its level of growth and development, and these differences are largely determined by social and racial conditions.<sup>26</sup> The Gestalt school is for the most part in accord with the general opinion that differences among individuals are to be accounted for in terms of both hereditary and environmental factors.

The schools which have been discussed thus far tend to treat the subject of individual differences in terms of such things as learning and abilities. The psychiatrists, such as Freud and Adler, are almost exclusively concerned with how individuals differ in emotional reactions.

Sigmund Freud, leader of the Psychoanalytic School, recognizes that individual differences do exist and he would explain them in terms of both hereditary and environmental factors. He holds that individuals differ principally because they have different complexes, different phobias, and different fixations of the libido, or sex instinct. The phobias and the complexes can be traced back to complications of the libido with the ego or restraining part of the personality, and to the inadequate development of the libido in childhood.<sup>27</sup> For Freud, heredity is chiefly important in determining the manner in which the libido develops in childhood, i. e., the various stages of fixation. Environment is important also, in his opinion, in determining whether this libido will develop exactly according to the predetermined pattern or whether it will run into difficulty because of the restrictions and taboos placed upon the sex life by the mores of civilized society. Because these restrictions are so numerous and effective, all individuals encounter more or less difficulty, and later on

<sup>25</sup> R. M. Ogden, *Psychology and Education*, p. 22. New York: Harcourt, Brace and Company, 1926.

<sup>26</sup> *Ibid.*, p. 169.

<sup>27</sup> Sigmund Freud, *The History of the Psychoanalytic Movement*, p. 9. New York: Nervous and Mental Diseases Publishing Company, 1917.

as adults they differ markedly from one another in their emotional responses.<sup>28</sup>

Alfred Adler, a former advocate of Freud's theories and now one of his strongest critics in certain respects, heads still another school—Individual Psychology—whose attitude toward the subject of individual differences deserves mention here. To a marked degree the positions of Adler and Freud on this matter are quite similar, but there are some features of Adler's school which, because of their unusual character, require separate treatment.

In the opinion of Adler and his orthodox followers all men may be regarded as equal in potentiality, in ability, and in talent. Variations among individuals do exist, but these variations may be attributed exclusively to the effect of environmental influences.<sup>29</sup> Chief among the explanations which Adler offers for the existence of individual differences is that concerning the various intensities of the "will to power" which are found in every individual. According to Adler and the other members of his school, this "will to power" is to be accounted for in terms of certain organic inferiorities.<sup>30</sup> The direction of the "will to power"—the fundamental driving force in human life—is determined to a large extent by environment. By this is meant that most individuals are born with the same anatomical deficiency. This deficiency may or may not always be recognized, but it is supposed to be of tremendous importance, because the individual compensates for his defects by an increased development of the function associated with his deficiency. Adler gives a number of classical examples to support this stand, such as the case of Beethoven, who, Adler claims, became a great musician because of an hereditary weakness in his auditory apparatus.<sup>31</sup> Individuals would differ, therefore, in the intensity of the instinct or "will to power" and in its ramifications which are determined by the all-important factor of environment.

In discussing the attitude of the Purposive or Hormic School

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<sup>28</sup> Sigmund Freud, *The Ego and the Id*, p. 83. Hogarth Press, 1927.

<sup>29</sup> Rudolph Allers, *The New Psychologies*, p. 47. New York: Sheed and Ward, 1933.

<sup>30</sup> Alfred Adler, in *Psychologies of 1930*, *op. cit.*, pp. 395-404.

<sup>31</sup> *Ibid.*, p. 405.

of psychology, as championed by William MacDougall, on the subject of individual differences, one ordinarily should consider the long list of instincts which MacDougall believes account for human behavior. Because this list is so detailed and quite beyond the scope of this paper, it is felt that it may be passed over and the school treated in a general way. MacDougall states<sup>22</sup> that all individuals are endowed with instincts, but in different degrees. The type of behavior which an instinct determines in an adult is a compound of the instinct and its learned reactions. Thus the individual will differ in the intensity of these many instincts and in their various learned reactions. The large number of these fundamental instincts furnishes infinite possibilities for the development of individual differences. On the basis of MacDougall's stand, the observation might be made that the remarkable thing is not that individuals differ so extensively, but that they are as similar as they are.

Such in brief are the teachings of the various schools on the question of individual differences. That each of these schools offers some grains of truth is not questioned, but that their theories are on the whole inadequate must be asserted. We no longer need be concerned with the attitude of the Structuralists, who gave no consideration to the problem. The Psychoanalysts and likewise the Behaviorists, because of the over-emphasis which they place on the environmental factor, fall short of providing an adequate explanation. In the ideas of the Purposivists and in those of the Functionalists, with their recognition of the existence of marked differences and in their explanation of these in terms of both hereditary and environmental factors, we find what seems to be the most logical treatment of the problem, and the one conforming closest to our own ideas on the matter.

In the following discussion of the problem, it will be noted that the stand taken is in a certain sense eclectic in that we have seen fit to borrow those techniques or ideas of the other schools which appear satisfactory. The combination of these borrowed ideas with our own seems to offer the most accurate explanation.

<sup>22</sup> W. MacDougall, *Outline of Psychology*, pp. 43-46. New York: Charles Scribner's Sons, 1923.

Variations among individuals in mental capacity, ability, and temperament are the result of a double cause—heredity and environment; or, to use the more popular phrase, they are to be explained in terms of both nature and nurture. While it is readily recognized that individuals possess certain definite behavior or personality traits and are capable of performing different activities, it has thus far been impossible to classify with positive assurance each and every trait as being either inherited or acquired. Rather have we been confronted with the problem of determining the relative contribution of hereditary and environmental factors in the development of differences among individuals.

In order to understand the manner in which heredity operates in the development of differences, we must have some appreciation of the rôle played by the gene. The individual begins life at conception with the union of two germ cells, one from each parent, the ovum of the female and the spermatozoon of the male. Each of these cells contains numerous very minute particles or genes. The gene is the carrier of a "unit character," i. e., an hereditary factor or influence which always operates as a unit, or in an all-or-none fashion. Thus the hereditary basis of individual differences is to be found in the almost unlimited variety of possible gene combinations which presents itself. When the male and female germ cells unite at conception the fertilized ovum contains two sets of genes, one from each parent. These genes combine in a variety of ways in each of the daughter cells; hence the different cells of the resulting organism will not be identical in structure with either of the cells from which they originated. We shall have differences, therefore, in the offspring of the organism because of the different germ cells from which they have developed.<sup>23</sup>

Before proceeding, it might be wise to caution the reader concerning misconceptions which arise from time to time with regard to the manner in which heredity manifests itself. One of the most frequent sources of misunderstanding is to be found in the common tendency to speak of functions and activities as *determined* by hereditary factors. Heredity can exert only a

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<sup>23</sup> Anastasi, *op. cit.*, pp. 68-69.

direct control over the development of the structures, and to the extent that a given activity does involve the presence of certain structures, e. g., vocal organs, the nervous system, glands, etc., the activity of these structures will be influenced by the underlying hereditary factors. The nature and the degree of development of the organs will, likewise, affect their functions. This, however, should be regarded as only a limiting condition imposed upon the development of a particular type of behavior. While it is to be assumed that the appearance of a function may be prevented by the absence of the necessary structures, it is an error to believe that the same holds for the converse. In short, the mere presence of certain structural formations is no guarantee that a definite form of behavior is certain to appear.<sup>34</sup>

In the preceding few paragraphs an attempt has been made to show the manner in which hereditary factors might operate to produce differences between individuals through varied gene combinations. As a result of certain gene pairings necessarily different nervous structures would be formed in every individual. The susceptibility of this nervous material to change is considered to be one of the causes of the different degrees of learning and intelligence existing in individuals.<sup>35</sup>

Further evidences of the part played by heredity in creating differences among individuals may be seen in a consideration of those loose groupings of behavior-reactions known as instincts. It is generally agreed that every individual is endowed to a certain degree with each instinct or tendency. However, if the nature of these instincts were such as to permit sufficiently clear definition and precise measurement, it would be seen that each individual is endowed with varying amounts of these tendencies; and the complexity of this compounding of elements would preclude the possibility of identical original natures.<sup>36</sup> Furthermore, it is common knowledge that men differ in plasticity and in the ability to make certain refined integrations which accompany reflection.

The outline of the various schools of psychology as it has been

<sup>34</sup> *Ibid.*, p. 70.

<sup>35</sup> Ragsdale, *op. cit.*, pp. 147-48.

<sup>36</sup> J. C. Chapman and G. S. Counts, *Principles of Education*, p. 182. Boston: Houghton-Mifflin Company, 1924.

presented here shows the importance which these schools attach to the factor of environment. While it is not to be assumed that we are in perfect accord with the emphasis placed upon this factor by the Behaviorists or the Psychoanalysts, nevertheless, no little credit should be given to these schools for the part they have played in bringing to light the importance of this factor and for showing the necessity of insuring the establishment of those environmental conditions which are conducive to the proper, healthful development of an individual. It is true that external conditions, influences, and forces do affect the life and development of an organism and constitute one of the major factors which bring about individual differences. Extremely wide variations in personality and character and, to a certain extent, in ability, result if dissimilar environments are allowed to act upon differences in original structure, e. g., instinctive tendencies and the like.<sup>27</sup>

Everyone must of necessity admit that wide differences in emotional and temperamental traits exist between individuals. But as for the cause of these differences we are as yet unable to offer a thoroughly adequate and accurate explanation. Though numerous attempts have been made to get at the root of these differences, we have up to the present managed to gather but fragmentary bits of knowledge. However, the little we have learned is significant. Heredity is one contributing factor, as are the other factors of environment, training, and physical condition. Certain emotional differences have been definitely traced in part to differences in the functioning of the endocrine glands, and partly to varied social stimuli. As Thomas and Lang put it:<sup>28</sup> "The conditions of the nervous system, the dynamic coordinator for all parts of the body, plays (*sic*) a part. The individual's social environment and treatment, censure, criticism, and the like are all conditioning factors to be dealt with." The teacher, for example, must have an understanding of the emotional and temperamental differences among individuals, and a sympathetic attitude toward eccentricities, if he is to be successful in his instruction.

<sup>27</sup> *Ibid.*, pp. 187-88.

<sup>28</sup> F. W. Thomas and A. R. Lang, *Principles of Modern Education*, pp. 311-12. Boston: Houghton-Mifflin Company, 1937.

Though the treatment of the subject as presented here has been somewhat sketchy, it is hoped that the data offered concerning the matter of individual differences in general and the attitude of the various psychological schools will serve to introduce the teacher to the ideas of these schools and as an incentive for further study of these schools, in order that he may lay hold of the various techniques and ideas of proven worth and employ them as an aid in solving the greatest of all teaching problems—individual differences.

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"I have read by the Rev. Dr. Francis Bourke, S.J., of the Catholic University of America, a paper on the history of the Spanish universities of the New World. Having taken my assignment rather seriously, I cannot assure you that in English, French, and German nothing has been written on the phase of Hispanic-American culture beyond a few

## THE SPANISH UNIVERSITIES OF THE NEW WORLD<sup>1</sup>

Among the European nations that colonized America the first place on the honor roll belongs to Spain. This statement, conflicting as it does with the *leyenda negra*, would have been contested and rejected a generation ago. Not so today, however, with the *leyenda negra* deservedly discredited. The statement is now being termed "revisionistic" and "reactionary" by such as find it uncomfortable to give Spain the credit one can no longer conveniently deny her. But, despite opposition and disapproval, historical scholarship will fearlessly continue to tear the *leyenda negra* into shreds and to present the history of Spain in America as it should have been presented long ago. Today we know, for instance, that Spain not only acquired immense riches from her American colonies but also put huge sums back into these colonies; that much of the wealth which the Spaniards amassed in the New World never reached the Old World, being generously allowed by Spain to remain and bear fruit where it was amassed—in the colonies. It is clear now that something besides gold and silver attracted Spain to America and made her stay there. We are beginning to see—and even to admit—how much America owes to Spain in the cultural order. Our picture of Spanish America during colonial times is no longer overcrowded with greedy gold-seekers, defiant adventurers, and heartless slave-masters. On the picture now being painted we see also schoolmen, scientists, writers, artists, and poets. The term "culture" is no longer considered incompatible with what is commonly called the Spanish "conquest" of America.

Busy as the "revisionists" and "reactionaries" have been in the field of Hispanic-American history, much remains to be done on the history of the Spanish universities of the New World. Having taken my assignment rather seriously, I can now assure you that in English, French, and German nothing has been written on this phase of Hispanic-American culture beyond a few

<sup>1</sup> Paper read by the Rev. Dr. Francis Borgia Steck, O.F.M., Professor of Hispanic-American History at the Catholic University of America, as one of the twelve "Jubilee Lectures on Universities and Their History" rendered in connection with the Golden Jubilee of the Catholic University of America. Dr. Steck read his paper in the McMahon Hall Auditorium, December 3, 1939, the Rev. Dr. Frank P. Cassidy, of the Department of Education, presiding as chairman of the meeting.—ED.

scattered notices and confusing generalities. For one who is familiar with the Spanish language the situation is a little more encouraging. But even here you will search in vain for a composite and comprehensive work like Rashdall's *The Universities of Europe in the Middle Ages* or Denifle's *Die Universitaeten des Mittelalters* or Kaufmann's *Geschichte der Deutschen Universitaeten* or Liard's *Les Universités Françaises*. A work of this kind, dealing with the Spanish universities of the New World, has yet to be written.

All the more, then, am I in duty bound to state where I obtained nearly all the information presented in this paper. For the past decade or so Professor John Tate Lanning of Duke University has been preparing for publication the volume that, were it now available, would have made the writing of this paper so much easier. It was to Professor Lanning that I appealed, and generously he placed at my disposal extended notes and finished chapters of his contemplated volume on the universities in Spanish America. So at the outset I should like to make it very clear that on the researches of Dr. Lanning and only in a small way on my own researches is the story based that I am about to tell you concerning the universities which flourished in Spanish America from the opening of the first one in 1538 to the end of the colonial era in the early nineteenth century.

In the days of the Catholic kings and of the first three Hapsburg rulers, Spain was the foremost power in Europe not only in point of territorial possessions, political influence, and economic prosperity but also in point of educational facilities, cultural pursuits, and literary achievements. Referring to sixteenth-century Spain, Gil de Zarate has this to say:

"Patriotic and religious unity, singleness of purpose and variety of means, plus high ideals and healthy rivalry produced such results that Spain outshone all Europe in the accomplishments of its schools."

The University of Salamanca had long been recognized with those of Paris, Bologna, and Oxford as one of the four pillars of higher learning. The other universities in Spain were patterned largely on Salamanca with the one of Alcalá, founded in 1498, a close and worthy rival. On Salamanca in turn were modeled for the most part the first universities in the New World, namely, Mexico and Lima; and these, model universities as they

were called, became more or less the pattern for the twenty others that flourished in Spanish America during colonial times.

What for three centuries these universities stood for and achieved in the way of culture and refinement was hardly equalled and certainly not surpassed in any other of the New World colonies. The Spaniard brought not only the sword to America but also the pen. Not only did he carry the first books to America, but he also set up the first press on which to print new books and opened the first schools in which the books were put to use. The Spaniard in America was interested not only in developing gold mines and exploring new lands but also in expounding speculative questions, in shaping cultural tastes and habits, in pursuing old and examining new avenues of scientific thought. Not only political prestige and economic distinction had attraction for him, but he also regarded the rank of a university professor and the diploma of a university graduate as something worth striving after. The university and what it represented intellectually and culturally constitutes one of the bright aspects of colonial Spanish America—an aspect that the winning of independence disfigured, to say the least, and that the century following independence made comparatively little effort to restore to its colonial splendor.

In the Catholic Middle Ages and in Catholic Spain during and after the sixteenth century, a university was understood to be an institution of higher learning which had two distinguishing features: first, it was empowered by the king or by the Pope, or by both jointly, to confer major academic degrees in approved fields of study—theology, philosophy, law, and medicine; second, it aimed to transmit and to perpetuate the fund of higher learning by lectures and discussions and to augment this fund by scientific research and publication. From investigations so far made it appears that there were in colonial Spanish America eight such institutions, termed major universities, enjoying papal and royal charters and forming what we today would designate as graduate schools in contradistinction to our modern college or undergraduate school, a department of higher learning which the major universities did not always and everywhere exclude but from which they were at all times distinct in point of curriculum and method. Besides the eight major universities, there were fourteen minor universities. These were institutions of higher

learning, especially in the liberal arts, which were not fully accredited in the matter of conferring degrees or which did not offer the complete curriculum of the major universities. Of these minor universities the Jesuits conducted eight, the Dominicans four, the Augustinians one, and the Franciscans one. Leaving aside the distinction between major and minor universities, a distinction not always clearly defined and seldom strictly observed, it is interesting to note that of the twenty-two universities in colonial Spanish America there were two in the West Indies (Santo Domingo and Havana), three in Mexico (Mexico City, Mérida de Yucatán, and Guadalajara), three in the captaincy-general of Guatemala (Guatemala City, Panamá, and León), and fourteen in South America (Lima, Chuquisaca, Caracas, Santiago de Chile, Huamanga, Mérida in Venezuela, and two each in Cordova de Tucumán, Cuzco, Quito, and Bogotá).

Fifteen of these twenty-two universities were founded before 1700. This shows what the intellectual and cultural status of Spanish America was during the sixteenth and seventeenth centuries. Ocean travel between America and Europe was costly and dangerous. In America itself, where inter-colonial travel was hardly less disagreeable, the two universities of Mexico and Lima soon proved insufficient, especially in South America when the trans-Andean regions developed—those regions that today comprise Venezuela, Colombia, Bolivia, and Argentina. Moreover, in those days as in our own there was many a young man whose parents could not afford to send him to Europe for higher studies. To meet this varied situation the authorities of Church and of State were constantly urging the establishment of universities. In some regions the university movement was greatly promoted by the rivalry that developed between the Dominicans and the Jesuits, the two religious orders that stand out as the chief representatives of higher learning in Spanish America. It was owing primarily to this rivalry that Quito, Caracas, and Bogotá had each two universities, the one competing with the other for privileges, for standards, and for students.

It might be noted in passing that on both the Dominicans and the Jesuits certain restrictions were placed in the matter of conferring higher degrees. They could confer these degrees only if their institution was more than 200 leagues (about 500 miles)

distant from one of the two major universities, Mexico and Lima. In other words, after years of hard study in the local or neighboring college, it was not considered too great a price or too heavy a burden for a student to travel about 500 miles for the purpose of taking the final university examinations and earning, perhaps, the coveted diploma, cap, gown, and ring.

The universities were supported by tuition fees, which seem to have been very small, and by private benefactions. For instance, the University of Mexico, the first to function as such in Spanish America, was endowed by the King of Spain, who annually dug down into the royal treasury and presented the institution with a thousand gold pesos. The University of Córdoba received the neat little endowment fund of 40,000 pesos from its founder, Bishop Trejo y Sanabria. In his last will Bishop Marroquín allocated to the University of Guatemala the annual revenues from certain lands that belonged to him. When urging that a university be founded in Chuquisaca, Bishop Vergara claimed that its eight chairs could be financed with the 8,000 pesos which two *encomiendas* yielded and with the private donations which he was sure would not be wanting. Similarly, in 1578, the viceroy of Peru assigned the income of an *encomienda*, which amounted to 20,312 pesos, to the University of Lima for current expenses.

Whereas the minor universities differed greatly in matters of organization and government, those functioning under papal and royal charters were modeled in this regard rather closely on Salamanca. The *claustró* or cloister was in its wider meaning the academic constituency of the university and it was made up of all men holding degrees from the university and of such as were "incorporated" from other universities of standing. In its narrower meaning the *claustró* was much like our modern board of trustees, guiding the destinies of the school as a corporation and looking more particularly after its material affairs. The *claustró ordinario* numbered usually ten members and had to meet six times a year. The *claustró pleno* had at least twenty members, some belonging to the university faculty and others not belonging to the faculty but having academic degrees and living in or near the city where the university was located. They had to meet under pain of a heavy fine whenever the rector summoned them; they were bound by oath to secrecy; and they

met in a special room which was sometimes the registrar's office where the university archives were kept. The *claustró pleno* elected a special committee of eight who took care of financial matters.

It was this committee of eight that met annually with the rector for the purpose of electing a rector for the ensuing year. This annual election took place on November 4th in the university chapel after Holy Mass. Two years had to elapse before the one holding the rectorship could be reelected. It was usually some doctor of the university whom the committee elected to this office and he had to be at least thirty years of age. A layman was eligible, though married men were later excluded. Generally, there was a provision for alternating the office of rector between a layman and a churchman. The rector presided at all meetings of the *claustrós*. He had full jurisdiction over faculty and student body, being the final appeal in matters of discipline, excepting cases that involved "the drawing of blood and mutilation of member."

Once every month the rector was expected to visit each professor, and it was for him to certify completed courses. He took a leading part in all public functions of the university. He was allowed two Negro lackeys. To this privilege no one objected. But in Mexico it caused quite an uproar when it was decreed that these lackeys of the rector might wear side arms in public. In Lima the university doctors at one time envied the rector. They applied for the same privilege of being escorted by two lackeys. The reasons advanced are interesting: first, the privilege would lend them—i. e., the doctors—special distinction in the public eye; second, it would induce others to seek the doctor's degree. Imagine university professors today striding along between two lackeys. Keeping step with a cane seems bad enough.

An important office in the university was that of *maestrescuela*. This official was a relic of bygone days, the old *scholasticus* or *magister scholarum* in modern uniform. The *maestrescuela* dealt more directly with the students, ordering their studies, superintending their activities, deciding the integrity of candidates for the higher degrees, appointing the day and hour for the solemn functions which we call commencement exercises, and censoring the eligibility of aspirants to the

*claustr*o where these hailed from other institutions of learning.

Among the many minor officials we may mention the university secretary who kept the records and guarded the archives, the treasurer whose financial report had to be submitted for inspection to the committee of eight, the chaplain who directed the public functions in the chapel and had a master of ceremonies to assist him, and last but not least the bedel who had a penchant for turning up exactly where he was little expected and less wanted—by the students. Equally respected by them must have been the *alguacil* (the police officer) of the university who sometimes supplanted the bedel.

It was usually the viceroy and the real audiencia that established the first chairs at a university. Later on, these chairs became competitive. As a result, however, serious abuses gradually crept in, to the detriment of scholastic ideals and standards. Hence the appointment to a university chair was generally entrusted to a special commission, made up of dignitaries belonging to the university, to the diocesan clergy, and to the body of civil authorities. Such an appointment was not made, however, until after the committee had heard the candidate's *oposición* or examination. Worth special notice is the fact that in the faculty of theology the two chairs of Thomas Aquinas and Duns Scotus were always provided for by the viceroy, whose selection of a professor for the chair was nearly always made from the religious orders and had to be confirmed by the king.

The chairs at a model university were of three kinds: proprietary, temporary, and substitute. Advancement in professorial rank was possible. A substitute professor by dint of loyal and serious application to duty and public recognition of academic achievement could rise to the status of temporary professor and by continued efforts and successes in his field he could finally attain the status of proprietary professor who, as the term indicates, owned the chair, so to speak, and was free, especially after his *jubilación*, to engage the services of a substitute professor as reader and lecturer.

As to salaries, there was apparently no uniformity at any time or in any place. Generally speaking, salaries were low. It should be remembered, however, that in colonial days a university professor would hold also other positions in Church

and State. He might be some government official, might practice as well as teach law, might occupy some beneficed pulpit in this or that cathedral, or might belong to some religious order which provided its members with food, clothing, and books.

And now a word about the students who attended the universities. They had to matriculate—we would say register—every year anew on returning to school. The matriculation fee was two reales (about ten cents in our money), one-half of which went to the secretary and the other half to the treasurer. In addition the applicant had to submit evidence of a sufficiency in rhetoric, attested by the proper authorities of an accredited school. Students were free to select their place of residence. But the rector had to know where they were living. He might pay them an unexpected visit and dismiss from the university a student who would neglect to change his abode to one where his spiritual and moral life was not endangered. The students had to attend classes and lectures regularly. Failure to do so might bring a fine and repeated absences might result in dismissal. The morning classes, known as the *primas*, began at seven o'clock. The earlier the class, the greater its dignity and importance both in point of the matter it treated and in point of the professor conducting it. The afternoon classes began at two-thirty and were termed *visperas*. The student had to take part in all the public functions and festivities of the university. This at times involved considerable expense for students who had means, because such were expected to appear at the festivities on caparisoned mounts. But this was apparently not a strict regulation, the main thing being that the students manifest their loyalty to the school they were attending by taking an active part in its public demonstrations.

As is still and probably always will be the case, periodical reports and examinations and in the offing a "defense of theses" were everlastingly staring the students in the face and were ruining what might otherwise have been a very comfortable existence. The final examination for the doctorate was indeed something to worry about and lose sleep over. It was a discussion, held in public, of a set of questions which the student himself selected by chance usually twenty-four hours prior to the time appointed for the ordeal. The selecting of the ques-

tions was called *pique de puntos* and was done sometimes by a child that under proper supervision was made to insert a knife between the pages of some volume or textbook dealing with the subject matter of the examination, each insertion of the fatal knife deciding one of the questions that went to make up the set. The examiners were the professors of the respective faculty and also invited guests with academic degrees. These examiners were free to put questions and propose problems to the student who in turn was expected to know at least what his tormentors were talking about and to prove that he was not wholly "a dunce with wits."

If after this public examination the vote of the judges, over whom the rector himself presided, terminated in favor of the student, a day was set for the public conferring of the doctorate. This was an impressive and solemn ceremony and also a rather expensive one in case the student was of a wealthy family or in case the sponsor of the student wanted to make "a splash" and had the money with which to do it. On the afternoon preceding the "doctoring" ceremonies, there was a parade through the streets of the university town. The musicians, heading the parade, were followed in prescribed order by the bedels carrying the university maces, the doctors in academic cap and gown, the masters of the various faculties, the secretary of the university, and finally the candidate between his sponsor and the senior member of the faculty in which the student was graduating.

The ceremonies laid down for graduation day were held in the cathedral or in the town church. The entire *clauastro* with the rector had to attend, besides the student body and such of the laity as desired and were duly qualified to be present. On a stage, erected in the church for the occasion, stood a table and two chairs, one for the rector and one for the candidate. At a sign from the master of ceremonies, the candidate's sponsor approached the rector and announced the subject of the thesis which his protégé was prepared to discuss and, if necessary, defend. Thereupon the candidate arose and presented his thesis, explaining and verifying his propositions, solving what difficulties his theme involved, and answering the objections with which this or that doctor in the audience felt he should test the student's fund of acquired knowledge and amount of innate wit and mettle. This part of the celebration—without doubt the

least palatable for the student—continued until the rector called a halt. Thereupon, proud of his protégé, the sponsor again approached the rector, this time requesting that he confer the degree of doctor on the student who had stood the ordeal so well. The rector in turn submitted the request to the assembled *claustró* who, unless the rector objected, granted the request through their spokesman, one of the doctors of the university. At this the candidate knelt down before the rector, who solemnly read the decree conferring on the candidate the title of doctor; whereupon the happy sponsor slipped a ring on his protégé's finger and handed him a book.

These ceremonies, conducted in church with all proper decorum, were followed by public demonstrations in the town. There would be a bull-fight, of course, together with other amusements and attractions; also a banquet at which the new doctor was the guest of honor, the recipient of cheering congratulations, and perhaps the target of envious glances and humorous asides. The final number on the program, enacted after all the excitement of the day was over, taxed chiefly the pocket-book of the new doctor's sponsor. It is known that graduation day with all its pompous doings sometimes cost the sponsor thousands of pesos. Happily such elaborate "doctoring" ceremonies were neither obligatory nor universal in Spanish America. That the custom, where it prevailed, was open to serious abuses stands to reason. Hence this pomp and splendor was either abolished entirely or permitted only to a limited extent. The regulations adopted at different times and by different schools show that the authorities of Church and State were more interested in solid learning and scholarly achievement than in elaborate public demonstrations which cost much and meant little toward accomplishing and ensuring the purpose for which the universities were founded.

May I say a word in this connection on what is sometimes termed the aristocracy of university education in colonial Spanish America? It is true, a prerequisite for admission to the higher degrees was the *limpieza de sangre* so often referred to—freedom from blood taints—implying the exclusion of such as were not pure-blooded Spaniards. But quite erroneous is the opinion that the *limpieza de sangre* was a prerequisite all over and at all times in Spanish America. Race discrimination in

the matter of university opportunities was certainly not a fixed policy during the sixteenth and seventeenth centuries, that is, during the Hapsburg régime. Not until the eighteenth century, after the French Bourbons ascended the throne of Spain, was there in this regard any effective prejudice against the Negro and the mulatto. Previously the universities were open also to these members of Spanish-American society, provided of course that they had the scholastic equipment required for admission. As to Indians, mestizos, and creoles, these were never at any time debarred by reason of race and origin from the two major universities of Mexico and Lima. This is certain. Concerning the other universities, those that were modeled after Mexico and Lima, the same disregard as to race and origin may be taken for granted until we have sufficient evidence disproving the assumption.

Another feature that deserves a brief notice is the generous provision which the universities made for needy aspirants to higher learning. As Professor Lanning puts it, "there was a strange respect for ability born in poverty." The University of Lima, for instance, awarded a fellowship for every ten bachelors frequenting its halls. The same is true of the University of Mexico at an early date and also of other universities, notably those conducted by the Jesuits, during the eighteenth century. "Support to the indigent," Lanning holds, "remained the steadfast policy of Spanish-American universities until the wars of independence completely deranged the financial provisions for them. Far from being an innovation of a particular establishment," Lanning continues, "the system of fellowships was universal."

The influence of the universities on Spanish-American society is amply demonstrated in the comforts and refinements that marked the centers of colonial culture, especially in those magnificent productions of the plastic arts which even today astonish the tourist and merit high praise for taste and workmanship from unbiased art critics the world over. Social and cultural refinement, however, is conditioned by intellectual pursuits and achievements. So if in this regard colonial Spanish America was singularly preeminent, considerable credit for it must go to the universities, the molders of a people's thoughts and tastes, the shapers of national ideals and standards.

Complete figures as to the number of students attending the universities during colonial times are not available. Not even the full number of university graduates is known. Professor Lanning estimates that the total number of graduate degrees conferred in colonial times would be approximately and conservatively 150,000. The University of Mexico, for which we have official figures, conferred 39,367 degrees between 1553 and 1821—37,732 bachelor and 1,635 doctor's and licentiate's degrees.

These figures suggest several points well worth considering. If, as stated, the universities conferred degrees on 150,000 students, of which 39,367 (about a fourth of the total) were conferred by the University of Mexico—if this is correct, then higher education during colonial times must have been in a very flourishing state. Surely, not all students who matriculated held out to the day of graduation. Not to suggest other contingencies, there must have been dismissals, unless all students were angels, and there must have been failures at the examinations, unless all students were sages. Again, there must have been many instances of a young man finishing his course work at one of the provincial colleges and then either neglecting or being unable to present himself at the major university for the final examination. Professor Lanning is my authority for the statement that in New Spain many candidates from the towns of Puebla, Oaxaca, Valladolid, Durango, and Guadalajara probably never came to the capital, Mexico City, to receive the academic degree for which they had prepared themselves in the local institutions.

The figures just cited shed light also on the question of race discrimination. Those 150,000 graduates were assuredly not all Spaniards and whites. There were certainly Indians among them and, judging by indirection from recorded incidents, also Negroes and mulattoes. Unfortunately—and, may I add, significantly—the race of an applicant was not recorded at matriculation because the race he happened to belong to did not come into question.

Another point I should like to make here is this. If the universities flourished during colonial times, as they certainly did, then primary education could not have been so deficient and so narrowly limited as we are sometimes asked to believe. In those days as in our own a person's education began in the primary school with the three A's and not in the university where a

knowledge of the three A's and then some is presupposed. But no more in those times than is the case today did all those who completed what we call elementary and grammar school go in for a college and university education. Here is a phase of the history of education in colonial Spanish America that has still to be written, just as its universities are still awaiting the historian to tell about them.

Before I conclude, one more observation. It pertains more particularly to the curriculum of studies. Whereas the major university offered chiefly the four faculties of theology, philosophy, law, and medicine, the minor university embraced more exclusively the Arts course and fostered the study of the Indian languages. Theology always and everywhere held the first place and the scholastic method was followed as the best means of mental training.

This being the case, university education in colonial Spanish America is sometimes said to have been correspondingly mediaeval in content and method, resulting in ultra-conservatism, backwardness, and mental stagnation. Add to this the ever watchful eye of the Inquisition, we are told, and you have mediaeval obscurantism and dogmatism. Fortunately, the justice of this charge is no longer so "self-evident" as it used to be and chances are that it will eventually find its way into the museum where other such interesting curios are preserved.

Shortly before 1750 Louis Godin, a Frenchman, was engaged to teach at the University of Lima. Here, he bitterly complained, the students were so backward and so poorly equipped that they were unable to understand him. "It would not have occurred to him," says Lanning, "that his Latin or Spanish might have been responsible." The fact is that at the very time M. Godin was complaining about backwardness at Lima, philosophers like Descartes, Leibnitz, and Newton were being recognized and discussed in Mexico, Venezuela, Guatemala and Quito. Father Magnin was expounding Cartesianism at Quito in 1736, while his colleague, Father Aguirre, was taking care of Leibnitz. About this same time a dean at one of the universities referred to "the followers of Newton and Descartes who were crossing the ocean," he said, "and introducing discord in the halls where Aristotle, banished from Europe, believed he was in peaceful possession." In 1774, Father Diaz de Gamarra, an Oratorian

and a Mexican, published his *Elementa Recentioris Philosophiae*, a work that manifests intimate acquaintance with the philosophical trends of the times.

Evidently there was no slavish and blind clinging to the past. Professors and scholars were well abreast of the times in which they lived. The much-cited Inquisition to the contrary notwithstanding, there was ample familiarity with current thought, wide freedom of inquiry, discussion, and expression both in and out of the classroom. This fact, thanks to the "revisionists" and their published studies, is becoming more and more manifest. For instance, in the course of the last decade more than five thousand theses, manuscript and printed, have been discovered in the university archives of Mexico, Guatemala, Caracas, Chile and Córdoba—theses prepared by university students in colonial Spanish America and dealing with the numerous philosophical theories that attracted attention from 1750 to 1810. Nearly all of these theses, Lanning remarks, escaped the notice of the distinguished bibliographer, Toribio de Medina. In view of such findings, no just blame can attach to joining and abetting the "revisionist" movement, however much it might lead to opposition and discouragement or might ruffle the peace and leisure of one's more conservative colleagues in the field of history.

To repeat the statement which I made at the outset: "Among the European nations that colonized America the first place on the honor roll belongs to Spain." This holds also with regard to what the term "culture" connotes—social refinement and intellectual pursuits. And nothing, I daresay, will establish the truth of this statement more convincingly than a complete and detailed account of the universities that flourished in Spanish America during the three centuries of the colonial period. Such an account will undoubtedly prove an astounding revelation and, interested as I am in revelations of this kind, I am naturally hoping soon to be able to send to my students such a complete account of the Spanish universities of the New World.

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THE EVALUATION OF HIGH SCHOOL LIBRARIES  
ACCORDING TO THE COOPERATIVE STUDY OF  
SECONDARY SCHOOL STANDARDS<sup>1</sup>

In February, 1932, the National Association of Officers of Regional Associations—the New England, Middle States, North Central, Northwestern, Western and Southern Associations—passed a unanimous resolution proposing that the six regional associations enter into a cooperative study of secondary school standards. A year later at Chicago, July 3, 1933, the Commissions on Secondary Schools of the North Central, Southern, and Middle States held another meeting and the matter was discussed. On August 18 and 19, 1934, a conference of representatives of the regional associations met at the invitation of George F. Zook, then United States Commissioner of Education, at the National Capital. It was at this conference that proposals were drawn up for a "Cooperative Study of Secondary School Standards and Accrediting Procedures," and a plan was outlined for organizing and conducting the study.

An executive committee then met in Cincinnati, November 4 and 5, at which meeting the purposes and plan of the study were further formulated. It was agreed that the study sought to answer the following four questions:

1. What are the characteristics of a good secondary school?
2. What practicable means and methods may be employed to evaluate the effectiveness of a school in terms of its objectives?
3. By what means and processes does a good school develop into a better one?
4. How can regional associations stimulate secondary schools to continue growth?

After much study and discussion norms for judging secondary schools were laid down and then these norms or "evaluative criteria," as they were called, were applied to existing conditions in two hundred secondary schools of various types, and a rating of the schools examined was determined from the data gathered. Thus all of the schools studied were enabled to compare them-

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<sup>1</sup> Paper read at Mid-West Unit, Catholic Library Association, Marymount College, Salina, Kansas, October 14, 1939.

selves with the other schools and in particular to see in which points they were strong and which weak, as compared with existing conditions in this sampling of schools.

These various points, areas, or aspects of secondary schools for which norms were laid down as a basis for evaluating the schools were as follows: curriculum and courses of study, pupil activity program, library service, instruction, outcomes, guidance service, school staff, school plant, school administration.

These areas were then "weighed" or assigned percentage values acceptable to the standardizing agencies. Curriculum, pupil activities, guidance, outcomes, and finally library service were each weighted at 7 per cent; the school plant at 10 per cent, the school instruction and administration at 15 per cent each, and the staff at 25 per cent—the various factors totaling 100 per cent.

It is with this 7 per cent quantity, the library service, that we are concerned today.

To the Cooperative Study of the six standardizing agencies, the American Library Association lent the weight of its authority by appointing as cooperating specialists and consultants Mildred Batchelder and Lucille F. Fargo, and by sponsoring jointly with the Cooperative Study of Secondary School Standards, the publication of a fifty-page brochure in 1938 under the title: *Evaluation of a secondary school library*.

In this book, by way of quasi-preamble, the Cooperative Study sets down the following "statement of guiding principles" for evaluating secondary school libraries:

"The library should be a center of the educational life of the school, not merely a collection of books. It should provide the reading and reference facilities necessary to make the educational program effective. Its books and other resources should therefore be chosen in the light of the specific aims and purposes of the school. Many pupils do not have access to good books and periodicals in their homes and therefore lack the background which acquaintance with such material would supply. By teaching pupils how and where to find library materials, how to select them, and how to use them effectively, the library should provide pupils with valuable means not only of extending their knowledge and understanding but also of developing desirable leisure habits. The library and its facilities not only should be readily and easily accessible but also should be so attractively equipped that aesthetic tastes will be developed.

"Adequate provisions for the school library should include the following: (1) a well-educated, efficient librarian; (2) books and periodicals to supply the needs for reference, research, and cultural and inspirational reading; (3) provisions for keeping all material fully catalogued and well organized; (4) a budget which provides adequately for the maintenance and improvement of the library; (5) encouragement of the pupils in the development of the habit of reading and enjoying books and periodicals of good quality and real value."

Librarian and staff, books, catalog, funds, and what might be called service-to-readers are thus singled out as the main heads for study.

In determining the work of the librarian and staff the following points are chosen for examination in the cases of individual librarians and staff members:

(a) The adequacy of professional preparation in library science (i.e., Credits and courses).

(b) The source of this professional training in library science (i.e., Library school).

(c) The outstanding contributors of the librarian to the school life.

(d) General qualifications, such as administrative ability, understanding of the school's educational program, general culture, understanding of adolescents, mental and physical health, etc.

Connected with this comes the examination into the service to readers where inquiry is made into the accessibility of the library to the pupils, teachers' use of the library, pupils' use of the library, etc.

Omitting the question of the actual collection of books for the present, we come next to an examination of the cataloguing, classification, and care of books. Here the ordinary questions of classification-scheme, completeness of catalog, shelving of books, repair of books, and discarding of books are asked.

The question of funds is next, and the two rather complete questions are asked: "How adequately are the library and library services financed? How effectively are library funds expended and accounted for?"

After examining the data the Examining or Evaluating Committee gives one of the five following judgments:

"5—or highly satisfactory or practically perfect

4—or very good; distinctly above average

3—or average

2—or poor; distinctly below average

1—or very poor."

And now we come to the book collection itself. First of all a count of titles owned by the library is made. This count is tabulated according to the ten main Dewey divisions, account being taken also of duplicate copies and titles listed in the *Wilson Standard Catalog for High School Libraries*. A check, too, is made for recency of publication, but only in the 300 and 500 sections of the Dewey classification. With this data at hand the Evaluating Committee gives its judgment of the general adequacy of the collection in terms of the 5, 4, 3, 2, 1—scale just mentioned.

The next matter for examination is the list of current periodicals. Here again a judgment of the adequacy of the periodical list is given by a count of the periodicals and an arbitrary "weighting" of the list by assigning quality credit points of varying values to the several magazines. Thus, for example, the *Readers Guide* and *National Geographic* rate 10 points each; *Life* and *Nation* six each; and *Hoard's Dairyman* and *Poultry Tribune* three and two points, respectively; *America*, *Ave Maria*, *Catholic Digest*, *Catholic World*, *Commonweal*, and every other Catholic magazine that we can list—exactly one point each!

In other words, after the list of 127 magazines that deserve a crediting of 2 to 10 quality points we may list our Catholic periodicals among the "others." "List below and assign one quality point for each periodical," are the directions.

In other words, where were the Catholic librarians when this list was being compiled? *The Christian Science Monitor* rates seven points, *Scholastic*, nine, and *Survey Graphic*, seven. We are just "others."

I think of this as rather disconcerting, but I do believe that if we return to the evaluation of the book collection as such we shall find something equally disturbing, and that is the evaluation for "appropriateness" of the books—and this appropriateness is judged by the number of titles had which are listed by the *Wilson Standard Catalog for High School Libraries*. The inadequacy of this list as a norm for building a collection of books desirable for Catholic high libraries need not, I think, be made the subject of demonstration here. Suffice it to say that

Catholic books as such, and by this I mean books treating of Catholic doctrine and practice, cannot of course have place on this list. Then, too, individual biographies of almost any person other than a saint find place here. But, except for Saint Francis of Assisi and St. Joan of Arc, the lives of Catholic saints are not standard reading.

Other points might be pointed out in the evaluation of the book collection such as undue credit given to the fixed distribution of titles among all the Dewey classes. But that is a problem for more than the Catholic libraries.

But, on the other hand, there are many things to be said in favor of the Cooperative Study Evaluation.

At the present date the norms of the Cooperative Study are practically fixed. These norms in their final form will appear very shortly when the final and complete report of the Cooperative Study comes from the press.

But the point I wish to make here is that the *Cooperative Study Standards for Secondary Schools* are not entirely acceptable to Catholic high schools. We cannot acquiesce in the list of periodicals proposed nor can we accept without qualification the Wilson list.

At the present time the Southern Association has accepted the norms of the Cooperative Study. All schools applying for entrance to the Association after 1941 must conform to the Cooperative Study Standards.

As yet the North Central Association, as an association, has not accepted the Cooperative Study Standards as its standard. And I say to each delegate here present, it is our duty to see to it that the Cooperative Study be never accepted in its present form by this Association.

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## PLACING OUR BETTER TEACHERS WHERE MOST NEEDED

The popular but damaging attitude of "looking down" on the teacher in the lower grade is acting like a drag on the effectiveness of our educational system. Such a deprecatory attitude of regarding the primary teachers in the grades and the freshman teachers in the high school as "less important," is preventing many of our more able teachers from being employed where they are most needed. Furthermore, this popular attitude regulates the salary scale so that the remuneration increases as the teaching position mounts the educational ladder.

Opposed to the attitude behind this practice are prominent educators all the way down the corridor of educational history, pointing out the necessity of superior teachers in the primary grades. Such a man was Richard Mulcaster as we see him in the sixteenth century in his *Positions* and again in his *Elementaire*, pleading that the best teachers be employed in the elementary classes:

It is the foundation well and soundly laid, which makes all the upper building muster, with countenance and continuance. . . . The first pains truly taken should in good truth be most liberally recompensed; and less allowed still upward, as the pains diminish and the ease increaseth.<sup>1</sup>

Yet only one of many was Mulcaster in his insistence that the beginning, being the most difficult and the most important phase of training, should have the best trained teachers for it. And note how he insists that these primary teachers, because of greater pains demanded of them, should be the "most liberally recompensed." But how his wise counsel gives us qualms of conscience as we note modern educational practice still traveling in the opposite direction!

Such insistence on the best teachers and the best salaries for the primary grades seems to be only logical to one who takes a sane view of the education of the child. It is the child just entering school that needs the most help from the teacher. His mental processes are the least organized. As yet he has acquired no habits of study; he does not know how to attack his learning situations. He has no integrated patterns of study nor habits

<sup>1</sup> *Positions*, p. 223. Quick, R. H., editor, London, 1887.

of learning to fall back on. He relies on the teacher for almost every step. Yet how important are these first "intellectual steps."

It would be trite to emphasize the truism that "to build anything worth while requires a solid foundation"; yet, current practice generally, in laying the foundations for the house of education, seems to regard such a truism rather lightly by thinking that anyone can lay the foundations. This is evidenced in the all too prevalent practice of assigning inexperienced teachers to the beginners in the school with the unfounded hope that the youngsters will not be able to detect the inexperience of their teacher. As a result of this placing of inexperienced teachers in the lower grades, all the upper classes suffer; for, unknowingly, faulty study habits may be inculcated or allowed to develop, thus inflicting an unnecessary burden on all the teachers up along the line, not to mention the greater injustice done to the child himself.

It is as much the primary teacher's job to teach the *how* of learning as it is the *what* of learning. The primary teacher to be successful must be a practical psychologist. The teacher in the upper grades need not be so to the same extent; for the pupil trained in the correct initial habits of attack on learning may succeed fairly well despite unpsychological methods of the teacher. Take, for example, the teaching of reading. There is not a single subject in the upper grades or, for that matter, throughout the high school curriculum, that can match the process of reading for complexity. The teaching of this subject demands not only patience, tact, and skill, but a psychological insight into the primary mental processes of the child. The teaching of numbers and of religious concepts demands an almost equal amount of patience and scientific skill.

The teaching of grammar in the upper grades or chemistry in the high school may demand a certain amount of technical knowledge on the part of the teacher, but it pales into insignificance when compared with the psychological knowledge and skill demanded of the primary teacher who deals, not primarily with the rather stable content of knowledge subjects, but with the dynamic, shifting and, as yet, unorganized but developing mind of the child.

A parallel can be drawn in comparing the freshman teacher in high school with the teachers "up a little bit higher." The fresh-

man coming to the high school faces a situation different from what he has been used to in the grades. Not only does his enlarged social environment make him feel a bit strange, but the subjects themselves are strange. And add to this the baffling strangeness and uncertainty he feels within regarding his new unfolding "self." In the grades one subject was largely a continuation or enlargement of what he had the previous year, but as a freshman he is hit between the eyes with Latin which might just as well be Greek, as far as he is concerned. And algebra, with its abstract symbols, fits into the same category. To properly orientate the freshman, so to teach as to stimulate in him the proper differentiation and integration of the new conceptual patterns demanded by these totally strange subjects, requires more skill and practical psychology than is demanded of any of his fellow-teachers above him.

Yet the attitude of the public and even of some among the teaching profession itself, paradoxically enough, is the very opposite of what a purely objective consideration of the facts would warrant.

The belittling tone in "She's only a first grade teacher," or "He's merely a freshman teacher," sums up the popular attitude. Even among teachers, who should know better, we note how they welcome with glee a "promotion" from a lower grade to one higher. They feel they are "getting somewhere." Actually, from the viewpoint of teaching skill, it should be regarded as a demotion. A position demanding greater ability and rarer skill should be the more highly regarded.

How many of us have not noted with tongue in cheek how in the high school the senior teacher holds the supposedly coveted position; how the junior teacher snubs the sophomore teacher and the sophomore in turn the freshman? And the freshman teacher in his more animalistic moments can only have recourse to a few rough gruffs the next time he meets his "freshies." This snubbing is not done openly, of course, nor is it actually intended; but the attitude is nevertheless present in any consideration of the relative importance of the grade position of the teachers, though I admit such an attitude is not voluntary; it simply permeates our educational thinking.

We find an explanation for this unsound pedagogical attitude when we consider the present salary scale, which, unfortunately,

is prevalent almost universally. The higher the grade taught the better the salary. It is the ghost of lucre again rearing its ugly head, upsetting our appreciation of values.

There are some who will object that those teaching in the higher grades should be paid more because of a stiffer preparation demanded of them. Under present circumstances there is some truth in their objection. But in so objecting they become the victims of false assumptions that less preparation is necessary for the teacher of beginners. Actually, as we have seen, from the psychological point of view, the opposite is true. Many of the difficulties currently witnessed in the classrooms of the nation could be avoided if we had more primary teachers who were adequately trained.

On the other hand, an absolutely graduated salary scale in either direction would not be favorable, for the senior teacher in high school has to be chosen because of his practical experience and knowledge of life problems. And the teacher so qualifying should be remunerated accordingly.

But what explanation can be offered when we find this unsound, belittling attitude existing, although to a lesser degree, among teaching Orders where the salary consideration does not exist? For an adequate explanation, the writer himself is puzzled. It can hardly be pride in the fact that certain teachers concerned know the few extra knowledge facts demanded of subjects taught in the higher grades.

As long as such a damaging attitude prevails, our educational system is going to suffer; the better teachers will not be employed where they are most needed. An about-face in attitude is necessary. This change of view is already manifest in the practices of a few of our leading schools and universities. For example, one of the leading universities in the United States has the members at the head of its departments teaching the elementary courses offered in their respective departments. But how long will it be before our grade and high schools follow suit? Only a change in our attitude toward the position of the teacher in the lower grade is capable of effecting a change in our present policy. And not until then need we look either for a change in the salary scale or for the placement of our better trained teachers where they are most needed.

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## EDUCATIONAL NOTES

### FEAST OF ST. THOMAS AQUINAS<sup>1</sup>

"Watering the hills from on high; the earth shall be filled with the fruit of Thy works."—Psalm 103, v. 13.

These inspired words of the royal Psalmist are apposite for this feast day of our university. These words constituted the text for the inaugural sermon of Saint Thomas Aquinas as a master of sacred theology in the University of Paris. Saint Thomas himself saw in these words an indication of the function and the dignity of the professor in sacred doctrine, and, by implication, of the Catholic University. He adhered to that concept of Catholic teaching so consistently and successfully that, in the Bull for the canonization of Saint Thomas, the "Redemptionem misit Dominus" of July 18, 1323, Pope John XXII was able to say in the name of the Catholic Church that the meaning of this text was fulfilled in him.

In its literal sense the entire one hundred third psalm is a magnificent song in praise of God for His marvelous arrangement and disposition of the various parts of the created universe. Into this hymn to God's creative wisdom there is integrated a mention of the rain which God sends down upon the mountaintops, and which flows into the valleys, giving life and verdure and beauty to the countryside below. But, as Saint Augustine, whom Saint Thomas loved so well, had done before him, the newly commissioned doctor of the University of Paris saw in the spiritual sense of this same passage an indication of a higher gift which God entrusts to certain individuals to be distributed by them to the rest of mankind.

Under the image of the rain, Saint Thomas recognized the doctrine which God revealed to the world through Jesus Christ Our Lord. The mountains which receive that rain from heaven, and in their turn bring it down to the fields below are the teachers of the Catholic doctrine. The earth which drinks the life-giving

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<sup>1</sup> Sermon delivered by the Rev. Dr. Joseph C. Fenton, of the School of Sacred Theology, The Catholic University of America, Washington, D. C., at the Solemn High Mass celebrating the Feast of St. Thomas Aquinas, Patron of All Catholic Schools, held in The National Shrine of the Immaculate Conception on the University Campus at 10:30 a. m. Thursday, March 7.

moisture and is thus enabled to bring forth fruit in abundance is the mass of mankind, for whom Our Lord died, and to whom His divine message is directed. The central thought of this inaugural sermon was brought out in this sentence: "The minds of the doctors, who are signified by the mountains, are watered from above, and by their ministry the light of divine wisdom is brought down to the minds of men."

When, in that same year of 1256, Saint Thomas replaced Elias Brunet in the chair of sacred theology reserved for Dominicans who were not of the French nation, and took up his position on the faculty with such men as Saint Bonaventure, Aymeric of Veire the chancellor, Robert of Sorbon, Gerard of Abbeville and Florentius Hesdin, the other Dominican professor, he began a career successfully dedicated to the ideal he set forth in his inaugural sermon. He accomplished his task precisely as associated in a university which was designed to do for the Europeans of that time exactly what our own Catholic University is called upon in our day to contribute to the people of America. The same doctrine which was entrusted to his teaching is the concern of our University. The people of our country are the destinaries of Christ's teaching just as truly and objectively as were the Europeans of the thirteenth century. Then the reason why he is proposed to us by the Catholic Church this morning as a heavenly patron, whose intercessions we are meant to invoke, as a model we are meant to imitate, and as a tremendous resource in the line of religious education is because he carried out work like our own with conspicuous and heroic success. His was a university career; his sanctity and accomplishments were in the line of university activity.

We can find the key to his great mastery of university work in the concept of university teaching which he elaborated in his inaugural sermon. The striking feature of his sermon is his realization that the doctrine which he is privileged to bring to his fellow-men is something of immense benefit and value to the world. The very text he chose for his sermon brings out this value of the divine teaching. Saint Thomas realized that in the teachings of Jesus Christ he actually had an agency by which the world could flower in peace and in prosperity, and without which society was doomed to aridity and barrenness.

Basically, then, Saint Thomas was the outstanding teacher of

Catholic doctrine because he had a clear concept of the need the world had for the doctrine which God had given to the world through Jesus Christ Our Lord. With a technical perfection which has led the Church to incorporate his very terminology into the organs of its solemn magisterium, Saint Thomas showed exactly how the revealed doctrine is necessary to men. He pointed out that this teaching is physically necessary for men in the sense that apart from it they cannot attain to the eternity of perfect happiness which God wills that they should possess in the next world. He showed also that the revealed doctrine which is expressed as the dogma of the Catholic Church is morally but none the less really requisite for man in the sense that apart from it there will be no certain knowledge about God easily available to all men without any admixture of error.

In short, the Angelic Doctor is a model for university work because he realized the beneficent nature of the truth he was commissioned to bring to the world. We have a task in our own time which demands of us a real devotion to Saint Thomas, an imitation of his life and a real use of his literary and scientific legacy. Pius XII has pointed out that the great evils of our day and of our country are those which stem from an improper concept of God and of the revealed teaching which the Catholic Church proposes to the world. In the Catholic doctrine to which Saint Thomas devoted his life, and in the works in which he exposed that doctrine with unparalleled clarity and success, we have an instrument to accomplish the salvation of our own times.

Objectively, whether they realize it or not, our fellow-citizens stand in real need of the Angelic Doctor. There are some, like the eminent Dean Pound, who, in his law lecture here at the University, expressed his realization of that need. There are a good many others who do not know of it. But it is the business of this university so to express the truth which this nation needs that the people of our country will profit by that teaching, and so attain to the civil prosperity and happiness to which this university, according to the plan of Pope Pius XII, is meant to contribute.

#### THE EDUCATIONAL CRISIS IN RELATION TO THE JUNIOR COLLEGE

Stating that "a whole series of social changes have thrown responsibilities on the educational system never anticipated until

they were fairly upon us," and that "they all converge on that age group in the population with which the junior colleges are concerned," Dr. George F. Zook, president of the American Council on Education, told convention delegates of the American Association of Junior Colleges, in Columbia, Mo., March 1, that they must meet an educational challenge.

The occasion was the twentieth anniversary dinner of the American Association of Junior Colleges, and Dr. Zook's topic was "The Past Twenty Years—The Next Twenty Years."

The peak of youth population, the competition for jobs, the use of machines, child labor laws and compulsory school laws have conspired, he pointed out, to leave for multitudes of young people "no alternatives except school or the street. There are now 3,500,000 young people between the ages of 16 and 24 who are neither at work nor in school." Although a small proportion of these will attend four-year colleges or universities, "the bulk of this problem," he insisted, "lies squarely in the junior college field."

"What the junior colleges need to do," Dr. Zook pointed out, "in order to tackle the educational aspects of this tremendous youth problem constructively challenges both one's imagination and one's courage. But I am convinced that unless you people rise to the occasion it will be undertaken in other perhaps less desirable ways. I am going to be bold enough to make a few suggestions as to what needs to be done.

"1. Junior colleges should conceive of their field of effort as including the educational needs of the entire youth population, particularly those 18 and 19 years of age. Once such a philosophy is accepted the present traditional curriculum leading on to the completion of an A.B. degree will become only a small part of the total program—though a very important one. Alongside it and far exceeding it in numbers will be terminal curricula in various vocations, including home-making, and in general education as a preparation for social life and the realization of one's own peculiar interests and abilities.

"2. Such junior colleges supported from public funds should be integrally connected with the secondary school system so as to represent a natural extension of secondary education.

"3. Cooperative programs of part-time education and part-time work should be extensively organized with local industries and commercial establishments on the one hand, and with public agencies, including the National Youth Administration, on the other.

"4. Each state should provide for a system of junior colleges, each of which would be attached to a local cosmopolitan high school. Such a system should be supported in part by the state, in part by the local school district, in part by tuitions for non-resident students paid by the student's home district and in part by student fees.

"5. Junior colleges, whether publicly or privately controlled, should become cultural leaders on a broad front in the communities in which they are located. The junior college should, for example, offer facilities for the development of musical talent and arrange for musical concerts. It should assist in bringing provocative speakers to the city. It should organize a program of classes, public forums, and discussion groups for adults in the afternoon and evening. It should stimulate the formation of clubs for the study of literature and art. It should assist in making wholesome recreation facilities available.

"6. Study your own problems in the light of the national situation. I rejoice with you that a comprehensive exploration of the junior college situation is about to get under way. I hope that it is only the forerunner of a longer period of intense self-examination. This exploratory study from national headquarters should be accompanied by a specifically organized local study in each and every junior college.

"7. And, finally, I am pleading for more junior college faculty members who are not only competent in some chosen field of subject matter but who are also intelligent about their students, about American education and about the complex social life which presumably they are preparing young people to enter. If the junior colleges rise to the challenges now confronting them it will be because their faculties are equal to the occasion.

"The youth problem is as wide as the interests of young people and as deep as their feelings. It includes an opportunity for employment, for recreation, for a home and for self-development. All agencies of government and social welfare have been summoned to make their respective contributions to the solution. Education bears one of the heaviest responsibilities. It must arrange to accommodate all types of young people, to offer them the kind of programs which will be helpful to them respectively, to integrate their classroom work with employment and to make good citizens out of them. To what other division of the educational system does this responsibility fall more naturally and certainly than to the junior colleges?"

#### SCHOOLS AID CITIZENSHIP PROGRAM

More than 3,000 Catholic elementary schools throughout the United States cooperated with the Commission on American Citizenship of the Catholic University of America on February

22 in the presentation of a dramatic sketch based upon Washington's reply to the address presented to him by the Catholics of the young nation in 1790.

Written especially by The Commission on American Citizenship for *The Young Catholic Messenger*, a weekly publication which goes to most of the Catholic schools in this country, the play was a part of the university's program for the building of American citizenship.

Long believed lost, the original of the Washington reply given on March 12, 1790, to Charles Carroll and Thomas FitzSimons, signers of the Declaration of Independence, and several of their fellow-Catholics, was found in the archives of the Archdiocese of Baltimore in 1866 by the famous Catholic historian, Dr. John Gilmary Shea. He had it photographed and returned to the archives, but it became misplaced, and was but lately found by the Rev. Dr. Paul Hanly Furfey, Associate Professor of Sociology at the Catholic University.

The Commission on American Citizenship is producing a series of biographical sketches and plays for use in Catholic schools, designed to build American citizenship.

#### CATHOLIC COLLEGE STATISTICS

An increase of 15,255 students in Catholic colleges of the United States, or 11.9 per cent, over the two-year period from 1936 to 1938 was announced in a pamphlet—one of a series—published to show the results of the latest biennial survey conducted by the Department of Education, National Catholic Welfare Conference.

The total enrollment of 143,617 students in the 187 universities and colleges in 1938 was an increase of 65 per cent since 1928, when 87,031 students were enrolled in the 163 universities and colleges in existence at that time.

The division of students according to the types of institutions in 1938 was as follows: for men, 100,480 students, and for women, 43,137.

The pamphlet also states that 13,231 first degrees were conferred by 151 institutions in the year ending June 30, 1938, and 1,466 graduate degrees by 27 institutions and 121 honorary degrees by 39 institutions, making a total of 14,818 degrees.

The latest statistics also show that in 1938 there were 42 in-

stitutions that provided facilities for teacher-training that were not included in the discussion of universities and colleges. In 1937-38 there were 3,847 students enrolled in these institutions during the full session and 5,977 during the summer session, or a total of 9,824 students.

In the year ending June 30, 1938, academic degrees were conferred on 295 graduates of diocesan teachers colleges and normal training schools, in addition to the 785 certificates granted by these institutions during the same period.

The pamphlet is the second of the 1940 series published by the N.C.W.C. Department of Education. Other pamphlets to follow will give the results of the survey of other divisions of the Catholic school system.

#### SURVEY OF THE FIELD

The Eighteenth Annual Educational Conference of the Sisters of Saint Joseph of Concordia, Kansas, will take place, June 18 at the Nazareth Motherhouse. Reading, on every level of the educational ladder, will be the theme of the General Session. There will be sectional meetings for the high schools and the grades. The nurses of the various hospitals, conducted by the Sisters of St. Joseph, will have their round-table at the same time. . . . Work was begun recently in Cleveland, Ohio, on a new \$250,000 high school in charge of the Order of St. Benedict for Slovak youth of that and nearby cities.

The new building will replace the present one, a former convent used by the Sisters of Notre Dame as a school for girls. . . . Following a meeting of the Executive Committee of the Newman Club Federation at the Newman House of New York University, John L. Ricketts, of Philadelphia, President of the Federation, announced that the twenty-fifth annual conference of Newman Clubs will take place in New York July 5-7. It is expected that more than 1,000,000 delegates from more than 300 Newman Clubs at the various non-Catholic colleges and universities of the United States and Canada will attend. The Newman Club at New York University will be host club. Special plans are being made to celebrate the silver anniversary of the Federation, which was founded 25 years ago at Hunter College in New York. . . . A move to extend Federal old-age and survivors insurance benefits of the Social Security Act to lay employees of religious and

charitable institutions, without affecting the tax-exempt status of such institutions, is made in an amendment to the Social Security Act introduced March 14, by Senator David I. Walsh, of Massachusetts. The measure was referred to the Senate Committee on Finance. Senator Walsh said the amendment would add over 1,000,000 persons to those already embraced within the provisions of the existing law. . . . Mother Mary Stanislaus Kostka Schilling, former Commissary General of the School Sisters of Notre Dame, died March 11th at the age of 84. Mother Mary Stanislaus was founder of Mt. Mary College, Milwaukee. She retired in 1935 after an active career in Catholic education. A native of St. Louis, she entered the religious life on Christmas Day in 1870 at the age of 14. She began her teaching in this city at the motherhouse and later served as Superior at Holy Trinity School. Named Superior of St. Joseph's Convent and School in Peoria, she was later transferred to St. Louis and in 1910 returned to Milwaukee as Assistant to the Commissary General. She succeeded to the headship of the Order in 1917.

## REVIEWS AND NOTICES

**Citizenship in Our Democracy**, by J. Cecil Parker, C. Perry Patterson, and Samuel B. McAlister. New York: D. C. Heath and Company, 1939. Pp. 404. \$1.20.

The intention of this little book is to teach good, effective citizenship on the basis of civic and group responsibility and action within the various social grouping of home, school, clubs, church, neighborhood, community and nation. To cooperate, as no man lives alone, is the key injunction. To prepare the child for intelligent citizenship is the general purpose, to give him a realistic understanding of the world and community in which he lives, to enable him to appreciate its traditions, tensions, problems and ideals. This it will do if the child of the sixth grade in whose language it is written can comprehend the material which perforce must be handled. Again the tendency is to picture a higher standard of living than the average child experiences and to place too much dependence upon the aid of community and state and too little upon the initiative, independence, laboriousness and thrift of the individual who would attain a full life in the sense of this world.

A competent teacher going through this manual with the child should accomplish a great deal. The child should not be made too dissatisfied with things as they are, and as probably they are bound to be for him, by too hopeful an emphasis upon "recreation for all" or upon "security for all," or upon definitive solutions of eternal problems. An enormous number of subjects and problems are touched upon—conservation of natural resources, soil erosion, minerals, coal, oil; problems of industry and labor; communication and transportation; problems of consumers and buyers; law enforcement and law making; governmental powers and agencies; and, what should not be forgotten, paying the cost of government. Sound ideals are set forth, and the child of the common man can dream of their fulfillment.

RICHARD J. PURCELL.

**Story of Our Land and People**, by Glenn W. Moon. New York: Henry Holt and Company, 1938. Pp. 12 and 564. \$1.92.

Mr. Moon of the Stamford High School in Connecticut has brought together in unit form the chief facts in the exploration,

colonization, and development of the United States in an easy style which makes this book for the pupil of junior high school level as interesting as a well-told story. Yet, for the sake of the narrative, there is no neglect of accuracy or fullness of statement. More than is usually the case is the emphasis upon the social-economic side of our life: labors of pioneers, canals and railroads, newspapers, travel, transportation and communication, inventions, machinery in factory, office and agricultural fields, efforts to control big business, and labor unions. At the end of each unit there are tables of dates, a list of stories and historical novels dealing with the era, a selected list of biographies of worthies and accounts of movements and industries, activities and projects for ambitious pupils, and questions on the text. It is by no means a brief volume for each page carries a double column, and there is an appendix giving usual information about the states and the presidents and including the Declaration of Independence and the Constitution of the United States.

From this volume a teacher with little trouble could make out a considerable bibliography of upper grade and high school books which might be in a progressive school library or which certainly should be in the neighboring public library if it is to serve effectively all the children of the community. Where a school cannot afford extensive shelves for books of collateral reading and where other texts are used as class-manuals, this *Story of Our Land and People* should itself prove a valuable reference for fortifying reading.

RICHARD J. PURCELL.

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**Agriculture in Modern Life**, by O. E. Baker, Ralph Borsodi, and M. L. Wilson. New York: Harper and Brothers.

In this volume three experts explore the problems of American agriculture and suggest possible solutions. The three experts are Dr. O. E. Baker, agricultural economist and population specialist in the Department of Agriculture; Ralph Borsodi, founder of the School of Living at Suffern, New York; M. L. Wilson, Undersecretary of Agriculture. The volume is sectioned off into three parts, in which these three leaders write respectively in their particular fields of competence, under the general titles, "Our Rural People," "A Plan for Rural Life," and "Science and Folklore in Rural Life."

One of the purposes of the book, according to O. E. Baker, is "to challenge economists, sociologists, and the 'intelligensia' generally to consider the biological implications of occidental urban culture, and provoke them to discover ways in which science and invention, and resultant specialization in the labor of producing and distributing goods and rendering services, can be made to contribute to the permanent welfare of the people."

There is a great amount of sane philosophy running through the volume. Thus, Mr. Wilson writes, for instance (p. 265):

"Underlying all the wants and needs of people today is an overwhelming desire for security. . . . Implicit in this rising desire for security is a renunciation of excessive personal ambition, and a desire to cultivate an humble philosophy. People want the security that will enable them to find happiness in the satisfaction of doing useful things, in the pleasure of the arts, in natural recreations, in making of a secure home and rearing a contented family. It is not vast wealth that people want, but security of a moderate income; not great estates, but security in a moderate acreage; not lavish luxury, but the assurance of reasonable comforts."

The three authors do not agree on all points. This becomes particularly apparent in the final chapter, which consists of a dialogue in which they discuss points of agreement and disagreement and the future of rural life.

There is much discussion of the question of self-sufficient farming versus commercialized agriculture. Mr. Wilson has the last word on this subject in the final page of the book. He states:

"I don't think we want to carry self-sufficiency of this kind to an extreme, any more than I should want to carry individualism, or socialism, or syndicalism, to an extreme. But I think we all agree we should have enough of it to balance against the pressure of insecurity and dependence and statism and confusion that make this age so troubled."

The reviewer has read many a book in the field of rural life. *Agriculture in Modern Life* is easily the best of all that he has read.

EDGAR SCHMIEDELER, O.S.B.

*People: The Quantity and Quality of Population*, by Henry Pratt Fairchild. New York: Henry Holt and Co.

There is nothing particularly new in this volume. The author simply aims to popularize certain factual information and the-

ories regarding the problem of population. Two chapters are devoted to the question of the quality of population. The remaining chapters refer in the main to the question of quantity.

The methods advocated for the control of both quantity and quality are the usual pagan and unnatural ones accepted by many today—artificial birth control and eugenic sterilization. One need not read the book to learn the author's viewpoint. One need but glimpse at a picture or two—Margaret Sanger, for example, in the section dealing with birth control, and a prize race horse in the section dealing with eugenics.

For scientists, so called, to discuss these methods is harmful enough. For them to be broadcast in a popularly written volume is almost certain to prove far more detrimental. The author might well ponder his own sentence (page 267): "History affords plenty of examples of societies unitedly and enthusiastically striving for that which is really destructive."

EDGAR SCHMIEDELER, O.S.B.

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**Democracy's Challenge to Education**, edited by Beulah Amidon of the *Survey Graphic*. New York: Farrar and Rinehart, 1940. Pp. 12 and 263. \$1.50.

Of passing interest to teachers and school administrators as well as to parents, who take an interest in Parent-Teacher Associations, are these chapters by various educators and publicists on the general theme of education and democracy which first appeared in the *Survey Graphic* (October, 1939). This is much more than another book on a threadbare subject, and each chapter with suggested and current references has a lesson and incidentally a theme for study clubs. What is the aim of the world's greatest educational plant and yet one which fails millions of children whose parents are in the submerged classes? Today there is a dread of propagandists and a realization that education should, but has not, given the public a sufficient sales resistance: "By what failure in the educational process are young people turned out, so insecure and so indiscriminating that they flock to rabble rousers? What education gaps let in hatred and prejudice? What quickens curiosity? Strengthens integrity? Distinguishes truth from propaganda? Encourages neighborliness and good will?"

Edward C. Lindeman attempts to point out the goal of education as he notes that some would have it cultural or scientific or vocational while others speak of producing good citizenship and patriots. Higher education has sought to train for the professions, and public schools were vocationalized to benefit workers and to eliminate the long apprenticeship. Patriotism, he holds, cannot be taught by oaths-of-allegiance or flag-saluting but only by providing "students with opportunities for learning the practices and habits of democratic living." He would be more hopeful of America's future "if the products of its public schools were capable of comprehending man's cultural inheritance instead of being equipped merely to take their appointed and, for many, monotonous places in factories and business offices." Education can at least forward culture. He thinks of education in this professedly democratic country as having lost its way through a leadership of "those who do not believe in democracy and do not practice it but have not yet the courage to say so; those who believe in democracy but do not practice it; and those who are striving valiantly to bring their belief in democracy and educational practice into alignment." The supreme goal of general education should be "the harmonious and progressive development of the individual."

President Wilbur of Stanford University would strive to train "self-sustaining persons who with maturity will become responsible for the building up of families, who will add to the accumulated material and cultural wealth which has been stored up by the labor and intellectual and spiritual endeavors of our citizens and which becomes a possession of the nation." President Ada Comstock of Radcliffe College, in view of democracy's belief in the individual, holds that education should "devote itself to the development of the individual mind and character, with especial reference to the positive and creative qualities." President McVey of the University of Kentucky submits that "the future of democracy rests upon the well-being of the people, which can be attained by emphasis upon right living, unselfishness, and an appreciation of the dignity of human life." Dr. Stringfellow Barr of St. John's College, Annapolis, urges: "The intellectual arts that liberate the mind liberalized and humanized our fathers, and their fathers before them. They can make

free men out of our children, teach them to live in a liberal democracy, and to make real choices after due deliberation."

John Chamberlain is interested in setting forth what has been done and can be done for the millions of unemployed youth. The editor offers statistics of the country's greatest business in 1935-1936: 30,214,000 students of all levels and in all institutions with a current outlay exclusive of interest on capital of over 1,600 million dollars and with teachers' salaries in public grade and high schools averaging from \$504 in Arkansas to \$2,414 in New York. Of surprise is it that the combined employees, high and low, of U. S. Steel and General Motors were about one-half of the total public school teachers and their wage budget three-fourths as much. Changes in the age of population are reflected in the school enrollment: 1934-1936 saw a decrease of 4,000 elementary schools and an increase of 900 high schools and of 50 public and 200 private institutions of higher education.

Miss Eunice Barnard has a thought-provoking chapter on kindergartens, their services and their growing vogue until the depression. Myron M. Stearns in discussing "subjects" or children is not so certain that the fine school of today is more effective than the school of 1890 when it comes to stimulating confidence and initiative. Still there is the gap between the school and the world outside, and it may be doubted if school accomplishments have risen with school costs. This the Regents' Inquiry sought to learn in New York, and its findings are analyzed by Everett B. Sackett. Truly is there an incongruity in splendid equipment and a poor staff. John R. Tunis writes of the new leaven on the campus: the rise of junior colleges (over 500 in 1939), the tendency to divide colleges into upper and lower levels which look ultimately to a junior college as a preparatory school for a university, tutorial guidance even in some state universities, a raising of college entrance and graduation requirements and post graduate instruction without thought of a degree. He is a bit hard on the oppressed college president who accepts routine education, avoids trouble, gives honorary degrees to wealthy and potential benefactors, and makes a few inoffensive speeches. Indeed, "the majority of college presidents are content with the familiar routines, thus proving Dr. Hutchins's con-

tention that hardening of the vested interests is more common in this country than hardening of the arteries."

Scott Buchanan's "How Can We Be Taught To Think" reminds one of the Wilsonian dictum, you can't make a philosopher out of a sophomore. President Eliot's elective system instead of reviving learning brought in research and utilization: "The classicist became a professor of philology; the mathematician, a statistician or engineer; the historian, philosopher and literary critic, purveyors of culture." Graduate schools sought to force direction by a block system of electives. The academic administration dodged the problem: "It established credits and rates of 'interest'; becoming desperate, it issued paper money in the form of semester hours. These were exchanged for immature notes called in by examinations." Will a return to the old four-year course correct the mistakes caused by the destruction of the classics?

Farnsworth Crowder is inclined to believe that education, like Christianity, should be tried before it is condemned. Of our adult population it is estimated that out of groups of seventy-six, two would be college graduates, ten high school graduates, and thirty-two armed with grade school certificates. In as good a year as 1930, 800,000 children (7-13 years) were out of school because of parental poverty or that of the school area. There is no equalization of opportunity. William Allan Neilson in "Education can't be better than the teachers" sees stop-gap teachers from uncultured families and from normal schools and colleges with professional training emphasized at the expense of culture and scholarship. Colleges are too often manned by "industrious mediocrities who have headed their classes in college by virtue of hard work and good memories—but also because they had not the imagination or the vitality to tempt them to indocility." Teachers' appointments have too often been dictated by politics, religious exclusion and nepotism. Docility has been translated into loyalty. Security can be carried to the protection of the incompetent who spends his hours at bridge rather than in a library; yet security of tenure is necessary for good teaching or fearless research. "The Association of American Professors has not merely exposed (and in some cases corrected) a large number of instances of unfair dismissal, but has instilled a wholesome

fear of exposure into the minds of tyrannically disposed college and university presidents. The right of speech is now freely conceded in most respectable institutions and is professed by all." Again this association tends to prevent more radical affiliations on the part of some college instructors.

A highly suggestive chapter discusses negro education and how far the colored man has come with so little attention and such starved financing of his schooling. The Supreme Court in the Gaines case has opened a new vista, as epoch making as the activities of the Rosenwald, Jeanes and other philanthropic foundations. Ordway Tead of the Board of Higher Education of New York City contributes sensible, liberal suggestions for schools in a democracy and for a compromise between special school interests and between bureaucracy and the duty of teachers to teach. All in all, here is an inspiring book for those who would practice as well as preach democracy.

RICHARD J. PURCELL.

### Books Received

#### *Educational*

Berkson, I. B.: *Preface to an Educational Philosophy*. New York: Columbia University Press. Pp. xvi+250. Price, \$2.50.

Briggs, Thomas H.: *Pragmatism and Pedagogy*. New York: The Macmillan Company. Pp. 124. Price, \$1.25.

Cutright, Prudence, and Charters, W. W., Editors: *Teachers' Manual to Accompany the Democracy Series*. New York: The Macmillan Company. Pp. 70+viii.

Keesecker, Ward W.: *A Review of Educational Legislation 1937 and 1938*. Washington, D. C.: United States Government Printing Office. Pp. 53. Price, \$0.10.

Koos, Leonard V., Hughes, Percival W., and Reavis, William C.: *Administering the Secondary School*. New York: American Book Company, 88 Lexington Ave. Pp. 678. Price, \$3.25.

Newsome, N. William, and Langfitt, R. Emerson, Editors: *Administrative Practices in Large High Schools*. New York: American Book Company, 88 Lexington Ave. Pp. 659. Price, \$3.25.

Williams, Cecil B., and Stevenson, Allan H.: *A Research Manual*. With a Bibliographical Guide to College Studies and

Interests. New York: Harper and Brothers. Pp. 264+xiv. Price, \$1.25.

### Textbooks

Alberse, James D., Editor: *Chemical French Reader*. New York: D. C. Heath and Company. Pp. 117. Price, \$0.48.

Bair, Frederick H., Neal, Elma A., Foster, Inez, and Storm, Ollie P.: *Better English Usage; Fun with Words; With Tongue and Pen; Words and Their Use*. New York: The Macmillan Company. Pp. 296; 242; 271; 299. Price, \$0.96; \$0.80; \$0.88; and \$0.96.

Bardwell, R. W., Falk, E. M., and Tressler, J. C.: *The English in Action Series: Exchanging Thoughts; Expressing Ideas; Making Plans; Sharing Interests*. New York: D. C. Heath and Company. Pp. 271; 273; 198; 246. Price, \$0.68; \$0.68; \$0.60; \$0.64 each.

Bickford, Belle E., and Coleman, Algernon, Editors: *Halevy L'Abbe Constantin*. New York: D. C. Heath and Company. Pp. 181. Price, \$1.00.

Celeste, Sister Mary: *The Story of Our Nation*. New York: The Macmillan Company. Pp. 728+liv. Price, \$1.88.

Coiffari, Vincenzo, and Van Horne, John: *Raccontini*. Book Two. New York: D. C. Heath and Company. Pp. 58. Price, \$0.28.

Crawford, Claude C., Cooley, Ethel G., and Trillingham, C. C.: *Living Your Life*. New York: D. C. Heath and Company. Pp. 450. Price, \$1.56.

De Groat, Harry DeW., and Young, William E.: *New Standard Arithmetics*. Syracuse, N. Y.: Iroquois Publishing Company, Inc. Pp. 632.

Jones, Maro Beath, and Bissiri, Armando T., Editors: *Grazia Deledda Marianna Sirca*. New York: D. C. Heath and Company. Pp. 185. Price, \$1.36.

### General

Beebe, Catherine, and Beebe, Robb: *We Know the Mass*. Paterson, N. J.: St. Anthony Guild Press. Pp. 87. Price, \$0.50 plus postage.

Butler, Nicholas Murray: *Annual Report for 1939 of the Division of Intercourse and Education*. New York: Carnegie Endowment for International Peace, 405 W. 117th St. Pp. 63.

*Contributions to the Intellectual Life of the Western Hemisphere 1890-1940.* Washington, D. C.: Pan American Union. Pp. 19. Gratis.

Learned, Ellin Craven: *Finding the Way.* A Tribute to His Eminence the Late Cardinal Merry del Val. New York: Parish Visitors of Mary Immaculate, 328 West 71st St. Pp. 107. Price, \$1.00.

The Confraternity of Christian Doctrine National Center: *The Holy Sacrifice of the Mass.* Paterson, N. J.: St. Anthony Guild Press. Pp. 273. Price, \$0.50 plus postage.

### Pamphlets

Connell, Rev. Francis J., C.S.S.R., S.T.D.: *The Gift Divine; and Thy Sins Are Forgiven.* New York: The Paulist Press, 401 W. 59th St. Pp. 32; 31. Price, \$0.05 each.

*Good Friday.* The Mass of the Presanctified. The Seven Last Words. Edited by a Paulist Father. New York: The Paulist Press. 401 W. 59th St. Pp. 46.

Lord, Daniel A., S.J.: *Questions I'm Asked About Marriage.* St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 103. Price, \$0.25.

Lynch, Ella Frances: *The Renegade Home.* New York: The Paulist Press, 401 W. 59th St. Pp. 32.

Swint, Most Rev. John J., D.D., LL.D.: *Catholic Marriage.* Wheeling, W. Va.: Church Supplies Co. Pp. 32. Price, \$0.10.

*The Mosaic Manifesto* or The Ten Commandments Simply Explained for Children and Converts. St. Paul, Minn.: Rumble and Carty, "Radio Replies." Pp. 68. Price, \$0.10.